Evangelical Christendom.

APRIL 1889.

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MONTHLY NOTES.

There are many indications that the cause of Christian union, which is the very *raison d'être* of the Evangelical Alliance, is growing apace and attracting more attention among Christians than it has heretofore. It is, therefore, the more important that Scriptural methods of promoting a union really Christian should be commended to those interested in the subject, as a mistaken notion prevails in many quarters that when our Lord (John xvii. 21) prays for His people "that they all may be one," He meant "one" in outward ecclesiastical union, and that the promotion of such a union should be the aim of all His people. Hence arise well-intentioned ecclesiastical schemes, such as that for promoting the Unity of Christendom, fashioned, however, on rigid Episcopal lines that would shut out by far the most living and enlightened part of Christendom, because it lies outside the circle of Episcopacy. Brethrenism, too, in its more exclusive form, though much more spiritual and enlightened, would shut out of that which they consider "the Church of God" all that is outside of their very narrow and exclusive circle.

As opposed to all such ecclesiastical extensions and limitations, Scripture calls upon Christians "forbearing one another in love" to endeavour "to keep the unity of the Spirit in the bond of peace." It is a remarkable fact that our Lord did not command His disciples to be one, but prayed to His Father that they might be one, and this is a very important difference. What He did command them to do was "to love one another," and to further this, which is the true way to Christian union, His prayer that they might be one was virtually a prayer that the Holy Spirit might be given to them. "By one Spirit are we all baptized into one body" (1 Cor. xii. 13). Hence we read after Pentecost that "the multitude of them that believed were of one heart and of one soul" (Acts iv. 32). This was the unity of the Spirit, not the mere unity of form; and as our Lord prayed for a unity that might attract the world, "that the world may believe that Thou hast sent me," so we read

of the unity of the Spirit as seen in the Pentecostal Church that though "of the rest durst no man join himself to them" yet "believers were the more added to the Lord, multitudes both of men and women" (Acts v. 13-14). This is the Christian union which we should, above all, seek to promote.

The growing spirit of contempt for the due observance of the Lord's-day has called forth a timely protest from the London Diocesan Conference assembled in King's College Hall, under the presidency of the Bishop of London. Canon Capel Cure, who moved a resolution "that the laxity of the observance of the Sunday amongst the higher classes has an injurious influence on the religion of the community," spoke but too truly when he said "they read in the newspapers of smoking concerts, jugglery entertainments, Sunday parades of drags and four-in-hands, dinner parties, dances, Sunday parties up the river, and other things which showed that a great many of the rich used the Sunday simply as a day of amusement. Then there was Show Sunday in the studios and other places, which were frequented by men and women whose prominence was devotion to pleasure. There was altogether a different tone in the general feeling as regarded the Sunday in the upper classes than there used to be. Books were allowed to be read on Sunday which were not read when they were young. The influence of this state of things was demoralising to the working classes, besides interfering with the Sunday rest of the poor."

At the same meeting of the London Diocesan Conference, Lord Halifax (the Chairman of the English Church Union) endeavoured to pass a resolution enforcing early Communion at every Church in the diocese, and affirming that fasting Communion was the rule of the Church. Happily this effort signally failed, the "previous question" being carried by a large majority. Archdeacon Farrar made some good remarks on the subject, asserting that "the first Communion was part of and subsequent to an ordinary meal. There was nothing in the Scriptures to justify a fasting Communion; it was not apostolic; and it was not a primitive custom of the Church. It was also no part of any rule ever laid down by the Church of England." It is well for those who raise such questions to hear a little plain speaking on the other side. The Ritualists are so accustomed to dwell in a dreamland of their own that one rejoices that they are obliged at times to hear the truth.

The Bishop of Lincoln has issued a Lenten Pastoral in which, after urging reasons for self-denial and humiliation before God on account of sin, which no one would dispute, except for their limitation to Lent, he ends by the very unscriptural and unsound assertion—"So, by God's grace, shall our Lenten discipline cleanse us from our sins." It is strange to find a professed Christian teacher attributing to "Lenten discipline" what Scripture attributes to the efficacy of the blood of Christ. It shows sad ignorance of the Gospel of the grace of God, and, to say the least, a superstitious over-estimate of the value of Lenten observance. The Bishop seems not yet to have learned the difference between the subjugation of sin, which takes place through God's Spirit working in us, and the washing away of sin, which can only be effected through faith in the blood of the Lord Jesus. We would especially call attention to an admirable little book on this important point from the pen of the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge. It is published by Seeley & Co., and is entitled "The Cleansing Blood." Price twopence.

The *Church Missionary Intelligencer* for March contains a very interesting detailed account of the late revolution in Uganda, with its disastrous consequences to the mission work which was being carried on there. What the final settlement of the unhappy country may be it is impossible as yet to say, but so far the Mohammedan power has carried all before it, and bids fair to be a most formidable hindrance to the Gospel of Christ in that part of Africa. A deeply interesting letter from the Rev. E. C. Gordon, giving a full account of the thrilling adventures of the missionaries during the revolution, and their subsequent escape and shipwreck, closes with these words, which show the only true hope for the future: "Here this long narrative must close, and the work of the mission in Buganda must close also, but only for a time, until the door now fast closed is opened again by the almighty hand of God, whose work it is."

It is reported that "a meeting of the Executive Committee of the Evangelical Alliance, held at Montreal recently, resolved upon immediately addressing a petition to the Governor in Council and the Queen against the allowance of the Jesuits' Estates Bill, and also to issue an appeal to the Canadian people to support the petition." Such a step in our own land might seem to be too political in its character to come within the legitimate scope of the action of the Evangelical Alliance; but in Canada, threatened as they are by a common foe, and that the immense power of Jesuitism, it is not to be wondered at that all Protestant Christians band together for self-defence and find that the Evangelical Alliance affords a bond of union which facilitates concerted action against the threatened power of Rome. We offer our brethren in Canada sincere sympathy in this matter, and wish them every success.

The Irish Branch of the Evangelical Alliance has arranged for the delivery of a series of lectures on the following subjects in the Christian Union Buildings, Dublin, on successive Monday evenings, commencing Monday, March 18. The lecturers on each evening are leading ministers in the Episcopal and Presbyterian Churches, and one Methodist. The subjects chosen are as follows: (1) The True Catholic Church: its Origin, its History; (2) The High Priesthood of Christ, the Priesthood of Believers; (3) The Holy Scriptures: their Divine Authority and Sufficiency, the Right of Private Judgment in their interpretation; (4) The Way of Salvation: Justification by Faith, Sanctification by the Word and the Spirit. The names of the speakers will be found in another column.

We rejoice to see that the Dublin friends are following the example of their brethren in London last year, and we can only hope that abundant blessing may attend this effort to set forth the foundation truths of the Gospel, although there has, probably, been less departure from them in Ireland than in England or Scotland.

A slight passage of arms between the Archbishop of Canterbury and Sir Walter Phillimore, as counsel for the Bishop of Lincoln, at the Lambeth trial, as reported in the *Record*, is of interest as throwing light upon a point that has often been discussed between Protestants and Romanists—viz., is the Church of Rome responsible for the wholesale murders perpetrated in her days of power in the burning of heretics? The answer to this on the part of Romanists generally is, "No; the Church never put to death, she only handed over the condemned heretic to the civil power, who did the rest. She is, therefore, not responsible for the blood that has been shed." Now, let us hear

what was said at Lambeth: "*Archbishop.*—Convocation never ordered a man to be burned. *Sir W. Phillimore.*—They sent the executive writ to the king. *Archbishop.*—But that does not order the burning. *Sir W. Phillimore.*—It as much orders the burning as a judge who sentences a man to be hanged orders the hanging." This is after all but what Rev. xviii. 24, would lead us to believe.

A special meeting for prayer was held in the Council Room of Alliance House, on March 15, to seek God's guidance and blessing upon the deputation visit of Mr. Arnold (Secretary of the Evangelical Alliance) to Spain and Portugal, who had arranged to leave London on March 20, holding several meetings in the Riviera before entering Spain. The Council attach great importance to this visit, which is being made at the desire of Christian friends in Madrid and other cities. It is hoped that the result may be an increase of union among the Lord's people in Spain and Portugal, which will conduce largely to the furtherance of the Gospel, and that it may lead to the organisation of branches of the Evangelical Alliance in the Peninsula. The following letter, just received from a leading Protestant Minister in the South of Spain, will indicate the spirit in which this deputation visit is valued: "I am very glad you are coming to Spain, and still more so at the prospect of having the pleasure of meeting you. I trust you will be able to place the Alliance upon a proper practical and permanent footing among us. Amid all the jealousies and discordances of the various workers, native and foreign (and I don't think there is much more of these in Spain than in other mission fields), there is I am sure a sincere desire for *union*—even *visible* union; such as will tell upon the Romanist community by which we are surrounded. The most strenuous efforts for realising that union have, unfortunately, hitherto been expended on the attempt to amalgamate *Church* organisations. The last attempt made in that direction was a sorry failure. I took no part in it; for the simple and *avowed* reason, that I believed the thing to be utterly impracticable. So it turned out. But the union offered and *secured* to us by your Alliance is quite sufficient for all practical purposes. Its basis is broad enough to include every clan of Christian; while it leaves all perfectly free to set up that organisation which they believe most scriptural, and best adapted for furthering the interests of the Kingdom of Christ."

The Annual Conversazione will be held (D.V.) on Tuesday, May 14, in the afternoon at Regent's Park College, by the kind permission of Dr. Angus. The Annual Conference will this year be held at Cheltenham, in response to a cordial invitation signed by a large number of clergymen and ministers of all denominations. The time purposed for the meeting will be (D.V.) the third week in October. The Council of the Alliance hope that their friends will bear in mind the pecuniary responsibility they have undertaken in reference to the Salle Evangelique to be erected at the Paris Exhibition, and also hope that those that take an interest in the work of evangelisation to be carried on there will both remember the work in prayer, and, if at Paris, will look in upon the work, and, so far as they can, encourage the workers.

STRONG IN THE LORD.

THE workman is honoured according to the success that attends his performance of the work undertaken by him. He may be incompetent in other matters, but in that particular line which he calls his business he is expected to give satisfaction, or else be pronounced a failure. A builder is expected to build a house in which people may be well accommodated. He is regarded as a worthy shipbuilder who builds ships that have the qualities required in ships. A painter is honoured or not, according as his pictures are found to be admirable or not. A physician is esteemed in the measure in which he is successful in healing men. Christ comes before the universe as a Saviour. He says, "I am glorified in them." He stakes His title to be considered a Saviour on the fact that He actually saves those who believe upon Him. He came to save His people from their sins. And we are over and over again told that He is a perfect Saviour. He was made perfect through suffering. He is able to save unto the uttermost those who come to Him. Now, does it not appear a most anomalous thing that men should strongly affirm that it is altogether a mistake to suppose that Christ will save believers from their sins in this life? Yet there are those who thus affirm, and who consider it a serious error to suppose that Christ will do fully for any body in this life what He undertakes to do. If the best thing that can be said of a physician is that his patients are convalescent, not one of them ever quite recovers, they are slowly getting better from year to year, some having been forty years on his hands, we fancy that not many would care to avail themselves of his professional treatment. Yet there are those who teach that it is vain to expect from Christ in this life, up to the time when we are called to leave it, anything more than partial deliverance from sin. Why, then, does Christ say "I am glorified in them"? In them according to this teaching, He is only revealed as in part a Saviour from sin. His object is thus stated: To redeem men from all iniquity and purify unto himself a peculiar people, zealous of good works. The grand means of leading men to put their trust in Him, is the exhibition of His saving power in those who believe.

"Ye are my witnesses." "Hereby shall all men know that ye are my disciples, if ye bring forth much fruit." Christians are in the New Testament called saints, as though to indicate what is their leading distinction. Faith in the Lord Jesus Christ does not simply mean reliance on the merits of His atonement for our acceptance with God, our forgiveness and adoption; but an habitual reliance upon Him for the ability to resist temptation and keep from sin. To all this the reply is that there is no question as to Christ's ability, but only as to our ability. There is fulness in Christ, but it is neutralised by the perversity and depravity of our nature. But is it not with this very depravity that Christ undertakes to deal? It certainly is. And how does He undertake to deal with it? By teaching us to renounce all self-confidence and understand that without Him we can do nothing, absolutely nothing. He shows us in the 7th chapter of Romans what sort of a fight it is when man himself is the combatant, and in the 8th how very different the issue is when man despairs of himself and looks alone to the Spirit of life in Christ Jesus. In the earlier chapters of Romans the Apostle shows us how Christ is made unto us righteousness, and here how he is made unto us sanctification. The argument that man's wretched nature will not allow of such exaltation as is involved in complete victory over sin, all depends on who has the victory. It certainly is not man's wretched nature that gets the victory. He learns that there is nothing for him but everlasting defeat, and that he must abandon altogether the idea that he can keep from the least sin or from the greatest sin, and abjuring all self-reliance make way for the Spirit of God, the omnipotent Spirit, to act within him. Self is forsaken. There is no condemnation to those who walk not after the flesh but after the Spirit. To walk after the flesh is to rely upon our own efforts to do the will of God. We exchange finite power for infinite, the flesh for the Spirit, terrestrial for celestial armour. Presumption is in supposing that our own nature will allow us partly to keep the law, leaving something for Christ to do. "There is none good, save one, that is, God"; he is "the only true God," "the only wise God"; "the only potentate." To say that Christ does not propose now to save His people from their sins; or to say, that He is not able to do it, because of some invincible obstacles in believers, is to tarnish the glory of Christ as a Saviour. To say that He cannot recover His people from the dominion of sin in the presence of a sinful world, and has to wait till He

has withdrawn them from the presence of the sin of the world, is to obscure His glory. Paul says, "I can do all things through Christ, all things except the most important of all;" to keep from sinning, is the comment. Is such a comment authorised? We trow not. We are arguing for one thing, the glory of Christ as a Saviour, and we affirm that Christ is able and most willing to keep those from sinning who believe that He is able, and who by faith make themselves entirely over to Him, saying with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Take Christ from me, and I cannot but sin; but Christ unites me to himself and what is impossible to me is possible to Him. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

G. B.

THE ALTAR.

(By the Rev. Dr. Horatius Bonar.)

"*We have an Altar*" (Heb. xiii. 10).

The cross is our altar. There the great Burnt-offering was laid and burnt and accepted for us. By the altar we stand, finding in it everything that suits the sinner's case and meets the sinner's fears.

1. *There I see God in Christ reconciling the world unto Himself.*—The "altar" was the place of reconciliation for Israel; the cross is the place of reconciliation for us. There we see everything needed for its accomplishment there finished and exhibited. "Reconciliation" is the inscription on the cross.

2. *There I see God meeting man in love.*—At the cross heaven touches earth, and God out of heaven embraces man. There is but one meeting-place for the sinner. Man thinks there are many such; God tells him there is but one. Man's varied systems of religion, his self-devised rites, his well-prepared forms of religion, are his meeting-places—substitutes for the one God-appointed meeting-place. But all in vain. "Meet me at the Cross" is God's message of love. Nowhere else is there grace or peace.

3. *There I see the forgiveness of sins for the guiltiest.*—The inscription on our altar may be said to be, "Forgiving iniquity, transgression, and sin." No amount of sin, and no kind of sin, is excluded from this mighty pardon. It is a pardon worthy of the altar; worthy of Him who has set up the altar; worthy of the divine sacrifice that has been presented there "once for all."

4. *There I see the only place of safety for the sinner.*—Wrath is everywhere else; perfect security is there. The "consuming fire" descends on the altar, and is there consumed—there expended and exhausted; so that all who stand around that altar are absolutely and for ever safe. "Salvation to the utmost" is the world-wide proclamation issuing from the four horns of that altar.

5. *There I see the divine welcome for the sinner.*—It comes from God himself; and it is given with His whole heart and whole soul. It is no half-hearted welcome, but earnest and true. Sons of men, God bids you welcome! He has no pleasure in your banishment or condemnation. "Draw near" is His gracious message; why stand aloof?

6. *There I see life in death.*—It is death that the altar represents, but life also, for the cross is the death of the substitute; and therefore the meaning of the altar is life; life out of death, life through Him who "poured out His soul unto death," because He was bearing the sins of many, and thus making everlasting life a free, a sure, a righteous gift to the guiltiest of Adam's race.

7. *There I see all things ready for the sinner's acceptance.*—The ransom is there, the purchase-money is there, the things needed by a sinner are all there; and God says, "Take." They are all to be had for the taking. No merit, no money, no work: all is free. He that believeth enters on the possession of all. To believe is to take. "He that believeth hath everlasting life." Simple believing puts me in immediate possession of all the fulness of the Christ of God. My acceptance of God's provision for the guilty makes me an accepted man.

JOHN WESLEY ON TOLERATION OF ROMANISM.

The following appeared in the *Public Advertiser* in 1780, and now that public attention is drawn to this subject, in connexion with Parliamentary and other matters, the letter will be read with special interest:—

"Sir,—Some time ago a pamphlet was

sent me, entitled 'An Appeal from the Protestant Association to the People of Great Britain.' A day or two since a kind of answer to this was put into my hand, which pronounces 'its style contemptible, its reasoning futile, and its object malicious.' On the contrary, I think the style of it clear, easy, and natural; the reasoning in general strong and conclusive; the object or design kind and benevolent. And in pursuance of this kind and benevolent design — namely, to preserve our happy Constitution—I shall endeavour to confirm the substance of that tract by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as 'boundless a freedom in religion' as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the Word of God. I consider not whether the Romish religion be true or false; I build nothing on one or the other supposition. Therefore, away with all common-place declamation about intolerance and persecution for religion! Suppose every word of Pope Pius's creed to be true; suppose the Council of Trent to have been infallible; yet I insist that no Government not Roman Catholic ought to tolerate men of the Catholic persuasion. I prove this by a plain argument (let him answer it that can). That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public Council, that 'no faith is to be kept with heretics.' This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But, as long as it is so, it is plain that the members of that Church can give no reasonable security to any Government of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any Government—Protestant, Mohammedan, or Pagan. You may say, 'Nay, but they will take an oath of allegiance.' True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any Government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance. The power of granting pardon for all sins, past, present, and to come, is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance, since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever. The power of dispensing with any promise, oath, or vow is another branch of the spiritual power of the Pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any Government. Oaths and promises are none; they are light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest can forgive sins! This is an essential doctrine of the Church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any Government. Oaths are no security at all; for the priest can pardon both perjury and high treason. Setting, then, religion aside, it is plain that, upon principles of reason, no Government ought to tolerate men who cannot give any security to that Government for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds that 'no faith is to be kept with heretics,' but so long as he acknowledges either priestly absolution or the spiritual power of the Pope. 'But the late Act' (you say) 'does not either tolerate or encourage Roman Catholics.' I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already (let alone what it may do by-and-by) encourage them to preach openly, to build chapels (at Bath and elsewhere), to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily. 'But nothing dangerous to English liberty is to be apprehended from them.' I am not certain of that. Some time since a Romish priest came to one I knew; and, after talking with her largely, broke out, 'You are no heretic; you have the experience of a real Christian.' 'And would you,' she asked, 'burn me alive?' He said, 'God forbid! unless it were for the good of the Church.' Now, what security could she have had for her life if it had depended on that man? The good

of the Church would have burst all ties of truth, justice, and mercy; especially when seconded by the absolution of a priest, or (if need were) a papal pardon.

"If any one please to answer this, and set his name, I shall probably reply. But the productions of anonymous writers I do not promise to take notice of.—I am, Sir, your humble servant,

"JOHN WESLEY.

"City Road, Jan. 21, 1780."

—*Published by the Protestant Alliance.*

Foreign Intelligence.

FRANCE.

[By our own Correspondent.]

March 17, 1889.

THE elections of the Lutheran and Reformed Churches for the renewal of their directing members have been satisfactory to the evangelical cause. A journalist says that "three things are necessary to the strength, prosperity, and greatness of a Church: the Scripture, the Church's traditions, and the piety of its members." The elections would seem favourable to these three conditions. At the same time, and in the same journals, some groanings are expressed as to the freezing of zeal, activity, and religious life; and strenuous appeals to rouse from sleep, on the occasion of the Centenary of the Revolution, which emancipated Protestantism in France (1789). Pastors are energetically exhorted and entreated to preach about the wonderful epoch, in order to penetrate their flocks with gratitude, and somewhat of the fervour of the Huguenots, at the same time sedulously teaching them to separate the wheat from the chaff (stained) of the Revolution.

Rather strange, amid the awful realities of eternity supposed to occupy all the powers of the Theological students—future pastors of the Churches of the Reformation—these young men should give a *soirée* on February 27, during which, among other attractions, they played the comedies of the "Plaideurs," from Racine, and the "Gifle" (slap) of M. Dreyfus. "The rigid Calvinists of the sixteenth century (says a journal in recording the fact) would, perhaps, be a trifle astonished to see their future pastors performing comedies; but since then customs have changed, and, after all, when the pieces chosen are within proper bounds, and of moral tendency, they are innocent distractions, which exercise the intellectual faculties; and this kind of culture, even if it is rather worldly, is, perhaps, no bad thing for pastors who must get acquainted with "Society," and live up to their times (!!)" A Free Church paper, however, is "surprised that the young men should not have felt the lack of harmony between their acting and their profession." Facts of this kind show which way the wind blows, and whence come the blasts which wither in the very bud the religion of Jesus Christ. The world is not excluded, and, of course, invades the whole man, whatever profession he may outwardly make.

The lengthened struggle against Liberalism—i.e., rationalism in the Churches—no, novelty—seems well-nigh over. The negations have become too visible and too audacious for the generality of Protestants; thence come the orthodox evangelical result of the elections. But the enemy is taking a more subtle mode of sapping the foundations of our faith, through the down-grade tendency within, and inspiring equally subtle action to those who see not the danger. We mentioned the strong protest of a sound evangelical orthodox layman as having been printed in a separate supplement to one of the Protestant Free Church papers. The reply to it from the opposite party was printed in the columns of the same paper. And so the modified, shaded-off rationalism comes in, and remains ready to leaven the mass after the old Rationalism is expelled for a time. Always the same battle, the same human nature, the same enemy, the same unworthy means, and the same need of "coming out clear and unsullied" from the deadly mixture of the world with religion!

One after another, at many years' distance, the venerated standard-bearers of the Gospel during the bright period (1830-47) which saw the birth of most of our larger religious societies, and is still designated by evan-

gelical Protestants *Le Réveil*, have been called up higher. Mark Wilks, Fred. and Adolph Monod, Grandpierre, Bost, De Valcourt, De Pressensé (senior), Audebez, Nap, Rousel (whose biography has lately appeared), etc.; and now, at the ripe old age of eighty-six, H. Lutteroth, the last star of the galaxy, we believe, has been withdrawn. From the commencement he was the chief supporter of the Free Church, called Taitbout Chapel (from first meeting in Taitbout Theatre), now meeting in the Rue de Provence. He was editor of the valuable high-toned *Semeur* during its short existence, and author of several religious works, and, with Madame Lutteroth, who was an accomplished musican, prepared the "Chants Chrétiens," one of the best standard hymn-books with music that we possess. He was father-in-law to M. Waddington, who married his only daughter (now deceased). His valuable collection of books has passed, by gift before his death, into the hands of the Protestant History Society.

The Laplanders of the Jardin d'Acclamation have frequently the pastoral visits of the Swedish Minister, M. Hemberg. They can be heard singing their hymns in or around their hut, while the Parisian visitors circulate about their enclosure. An infant, born a few weeks ago, was baptised by the same Lutheran pastor, one of the names chosen for the little girl being Parisienne.

A Pasteur of the Reformed National Church of France writes as follows :—

Evangelical Christendom of March 1 came into my hands, and I read with the greatest interest all you say concerning Protestantism in France. But I had the impression that your correspondent must be ignorant of the importance and exact state of the National Church. Anyone reading the article alluded to would be greatly alarmed at "the present downgrade tendencies of French theology." Now, that impression would be utterly false. The fact is that the evangelical part of the National Church has made rapid progress, won back many churches, revived others, and has a large number of faithful workers, who preach the true Word of God either in their ordinary services or in special meetings. A few details will, I trust, throw a true light on the real state of Protestantism in France.

The Eglise Réformée Nationale has about 750 pastors. Amongst them at least 400, and perhaps 500 (I don't exactly know the proportion), are evangelical. In the last Parisian Presbyterian elections, of twenty-five members elected, twenty-four were "orthodox" or evangelical, whereas the "liberals" had for some time the majority. Let it be remembered also that hardly ten years ago such men as pastors Bersier, John Bost and Theodore Monod joined the National Church. The "Eglise de la Confession d'Augsbourg," or Lutheran Church, has about 100 ministers. All of them are evangelical. The Free Church has about forty pastors, also evangelical. The Wesleyan-Methodists have thirty pastors, all of them sound in doctrine. As to the Christian life in our Protestant Church, we notice with joy and gratitude the increase in the number of theological students. Three or four years ago, sixty churches were vacant; on Nov. 1, 1888, that number was reduced to 47. Amongst our Christian institutions, let us name three of the most prominent to show the importance of the work done by the French Protestants, often helped by their foreign brethren. Our "Société des Missions Évangéliques" has nearly forty missionaries, most of them pastors. Their principal sphere of labour is in Bassoutoland, South Africa. The "Société Centrale d'Évangélisation," whose double aim is to develop faith in the Protestant Church and to evangelise the Catholics, has a budget of above £9,000 a year.

Our most important philanthropic institution is the "John Bost Asylums" at Laforce, near Bordeaux. They include nine different homes for orphan girls, aged women, idiots, epileptics, infirm, blind, incurable, etc., of several nationalities. The annual expense comes to more than £8,000. As faith proveth itself by works, does it not appear that our French Church of the 19th century is living and not dead? May the preceding details excite real interest in all Christian hearts, and may our English brethren continue to pray for us and help us to sow good seed in our dear France!

GERMANY.

[From our own Correspondent.]

Berlin, March 16.

As my letter of February 16 never reached its destination, I must return to the middle of January with my narrative this time. On January 27 the birthday of our young Emperor was celebrated, for the first time as such. The whole celebration was a proof of the deep sympathies which exist for him in the population. As it was Sunday, a special service was held in the Chapel of the Castle, and all those who could offer their congratulations to the Emperor took part in the service and did so afterwards. The Emperor had chosen himself the text for the sermon. It was Psalms cxliii. 8, "Cause me to know the way wherein I should walk, for I lift up my soul unto Thee." This verse had been given to the Great Elector of Brandenburg as his confirmation text, and he had afterwards taken it as his motto. The present Emperor wished this same text as motto for the first birthday after his accession to the throne.

It is sad that the inward strife between the different parties does not diminish yet. The press is at present very violent with attacks on Court Chaplain Stöcker. It seems as if a desperate effort was to be made to prejudice the Emperor against him, and to obtain his removal from office. If it should succeed, it would be regretted even by many who do not approve of Mr. Stöcker's political activity. But it is doubtful whether his enemies would gain by it, as he would then be perfectly free, and be at liberty to speak and write in a sharper way than he does now. A great part of our press is, alas, in a state of great moral corruption. This was seen after the terrible drama in Austria, which was treated in a most frivolous way. The fearful suicide of the Crown Prince of Austria was mentioned as something poetical.

In the House of Deputies the first annual payment of 600,000 marks for the new Cathedral in Berlin was voted. The plan is already finished, and it is to be hoped, therefore, that this work, in which Emperor Frederick took such a warm interest during his short reign, will soon be begun. The larger sum, demanded by Government for raising the salaries of the clergy, was also voted without difficulties. Now the State increases up to 3,600 marks for clergymen more than 20 years in office.

Mr. Schwelb, of Bremen, the pastor whose open infidelity I showed in one of my last letters, by quoting some of his expressions, has left the Protestanten-Verein. I suppose the society does not wish their views to be spoken out too freely, and that therefore they requested him not to compromise their cause.

Two religious anniversaries were held recently—that of the Young Men's Christian Association, Friedrichs-strasse, on Feb. 1, and that of the City Mission on the 11th of this month. The former had to take place outside the association buildings, as only part of the old premises are left to the Society. The practical proof was given in this way to the numerous ministers, that the building of the new house is urgent. It is hoped that it will be ready for October 1, as the Association suffered this winter from want of room.

The City Mission now employs 35 missionaries. At the end of the meetings a Berlin pastor, Mr. Kreft, requested Mr. Stöcker, the President of the City Mission, to ask the Rev. von Schlümbert to begin an evangelistic mission. This was at once settled. The question of evangelisation is prominent in the minds of many now, as Mr. Franson, a Swede, holds meetings now here rather in the style of the Salvation Army. His meetings were often interrupted by noise, and had finally to be closed. Mr. Franson found a friend and supporter here in the person of a Pastor, Weber, formerly member of our Established Church, who had himself been re-baptised a few weeks ago. Mr. Franson is undoubtedly a man filled with the Spirit of God, and he has also been blessed with conversion, but the manner in which he works does not meet with much sympathy here. This is, of course, welcome food for all those who like to speak and write against the "invasion of foreign sects." Some of our Church papers are quite full of warnings against these "sectarians." The purity crusade seems to taken in hand very energetically now. A few days ago a very large gathering of men took place for that purpose. All classes of society were represented, and men of high social and political standing addressed the meeting. Large public meetings are to follow, and the F. von Schlümbert will also help the movement as long as he is here.

On February 4 another deaconess was sent

off to the Protestant German Hospital at Zanzibar. Our missionaries also have to wait there now. We are afraid it will take some time before the coast is safe again. The losses of the Mission Society at Dar-es-Salaam are very considerable.

SWITZERLAND.

(By the Continental Agent of the London Council.)

Lausanne, March 15, 1889.

Our Continental Churches have suffered serious losses during the past few months. Standard-bearers—truly evangelical standard-bearers—have fallen, and a new generation is stepping forward into our front ranks. They certainly seem very undecided as to the distinct colours around which they are to gather, and still more doubtful of the temper of the only weapon of offence given us—I mean the two-edged sword of the Spirit, the Word of God. In Switzerland, Colonel Otto von Buren; in France, Rosseeuw Ste. Hilaire will be sadly missed by us all. I must add a few words to what I already wrote to you about the former. He began to decline in health soon after the splendid ovation given him at Berne by all classes and parties. He had been Mayor of that city for twenty out of his forty years of public life. For thirty years he never missed the meetings of the Evangelical Society of Berne. High-born, a thorough soldier, he was never ashamed of his Lord, and was never more at home than when he was presiding, as he often did, at some little country religious meeting. His Christianity throve in the châlet or the barn as well as in the church, of which he was a most faithful member. Honouring all men, respecting their convictions, "he was firm without obstinacy, patient without weakness." If our Swiss friends had our English mania for writing biographies, few could furnish material for a more useful narrative of a truly noble life. It was during Christmas night, after much suffering, that our beloved brother passed into the presence of the King!

The slave trade and its horrors have deeply stirred some of our Christian people at Geneva. I confess that I wish Cardinal Lavigerie had gone to Portugal to awaken the conscience of the Government, which has placed so many obstacles in the way of fighting the slave dealers. It is of the highest importance that the influence of Portugal should not be allowed to extend, and that rivers leading inland should be thrown open to all. As long, too, as the Arabs (a mere handful) hold the road made between Nyassa and Taganiyika, the work of our mission and of civilisation will be crippled, and these Arab wolves will have time and liberty simply to depopulate the land.

I trust our Christian people in England are very earnest in their prayers for the Imperial family of Germany. I am under the impression—I trust a mistaken one—that much prejudice has been raised against the young Emperor. Now, if we wish for peace and amity, prayer for one another will bring this about better than anything else. How can we fail to take an interest in a prince who shows such a desire to honour God. Notwithstanding the general disregard in Germany for the Lord's-day, the Emperor seems determined to inaugurate a better state of things. Of this he has given several striking proofs. Races are forbidden on the Lord's-day. The troops are never to be prevented from attending divine service. When visiting Italy, the Emperor acted nobly. There Cabinet Councils are called, and presided over by the King on Sundays. He signs decrees that day, but the German monarch refused all invitations to fêtes, etc., for that day, and carefully attended public worship. Let us hope that his good example will be followed in Germany, where, as a rule, most business is done on the Lord's-day by the country people. A merchant said: "We cannot help ourselves; we must sell on Sundays. The Jews would otherwise get all our commerce into their own hands." I heard a strange story when at Berlin. At the death of the lamented Emperor Frederick III., the Jews stuck up an advertisement to the following effect: "To show the high esteem in which we held the deceased Emperor, all our shops will be closed on Saturday. We hope that Christians will show their appreciation of this by coming to buy on Sunday." What a satire on nominal Christianity and its Lord's-day.

At the same time we have no reason to be discouraged. An anonymous friend sent our Lord's-day Observance Committee some £8 to be employed in getting up lectures throughout the canton on this subject, and our

energetic Secretary has addressed a large number of well-attended meetings.

Consciences are, I trust, awakening. We seem to be tending in a direction the very opposite of that in which many of our people in England are going! Just as one needs to live in Spain or Italy so as to know what Popery really is, so you need to live abroad to appreciate that priceless boon of our Sundays, which so many are ready to barter for a Continental Sabbath, which is, after all, little enough either of a day of rest or of the Lord's-day!

ITALY.

[From our own Correspondent.]

The recent Papal Allocution is somewhat of a different character from former ones. Instead of the threatening and indignant tone usually held, there are words of gentleness and lamentation. Looked at from the standpoint of true Christianity, there is much to admire and endorse. Since, however, there is always a reverse to the Vatican medal, it is wise to keep in mind that the side displayed—the peace side—is so often turned downwards that the present exhibition of it is of little value. In any case its meaning invariably is conditional, never absolute. It is never a principle in fact, but an expediency according to circumstances. The Pope, in this allocution, says: "In truth, if there ever was a moment when it was desirable that matters should move on the lines of peace and good understanding between man and man, people and people, nation and nation, that moment is the present one. Peace, security, and tranquility are on the lips of all. Sovereigns and the leaders of men proclaim this one desire. Daily we see the repugnance which is felt to contest and to war. This is well. It is a most just aversion; for although it may be necessary sometimes to fight with sword and cannon *(armi)*, war is sure to bring in its train great calamities. . . . Nothing, therefore, is more desirable at this moment than to look facts in the face, and to quicken ourselves in sentiments of love towards our Christian brethren and to take to heart the perils which are so menacing. It is necessary to keep war in Europe in the background, and all that tends thereto ought to be esteemed as a boon to humanity. Goodwill is not enough, nor will immense armaments suffice to keep up an equlibrium. On the contrary, it is this state of armed neutrality which causes the inquietude, and exacts such a taxation, etc., as makes people inquire which is the least of evils—these vast armies or war itself? To defend one's own with force and arms is a right which is incontestable, and which nature itself approves. Nevertheless this does not prove that might constitutes right. Justice and goodwill are the only grounds upon which governments and princes should maintain order. Not to offend any, to respect the rights of others as a sacred duty, to cultivate faith and reciprocal benevolence, such things as these, it is evident, are the links of concord which bind men indissolubly together, and are principles which neutralise and render sterile, hatred, and emulation. To the weak and to the powerful, to those who obey and those who govern, to one and all, the Church imposes upon them the duty of following out the decrees of justice, and does not admit that any one, for injuries received, ought to seek redress by force or strife. If from any cause we may be prevented from aiding in building up the temple of peace, we shall, nevertheless, look to Him who has the hearts of all men in His keeping, trusting that He will so ordain the course of this world that all perils of war may be defeated, and that the peace of Europe maintained on that basis which alone can be regarded as righteous and immutable."

So much for this side of the medal. What about the reverse? Were we to contemplate that we should—for we must do so in the case of an infallible church!—see writ large the decrees of the Council of Trent. The common law is irrevocable, unchangeable. Since putting out this allocution on Feb. 11, his Holiness has celebrated the twelfth anniversary of his coronation, when all connected with the Pontifical Court were present. Cardinal Monaco La Valletta read an address, to which his Holiness replied. This time the large and benevolent strain of the Allocution was replaced by the old sonata, with the usual cadences of grievances and injustice. The Pope drew a dark picture of the lamentable state of religion in Italy, and particularly mourned over the delay or hindrances which the Government interposed to the concession of the exequatur to the bishops, under the pretext that it affected the dioceses under royal patronage. He deprecated the draught for the army among the ranks of the clergy,

the new Penal Code, the exclusion of the Church in matters of education, the confiscation of ecclesiastical property, the suppression of religious corporations, the favour accorded to the sects. "This," exclaimed ironically Leo XIII., "is the way that the Church enjoys full liberty in Italy!" He then goes on to predict a deluge of evils and calamities if she does not hasten to return to the Vicar of Christ, and kneel at his feet penitent and full of contrition. The Italians, however, know better. They know only too well how things went with them when the State was the servant of the Church; when the bishops made the laws for the magistrates; when the priests had the discipline of the seminary alone, and not that also of the barracks; when wealth and treasure and revenue were absorbed and sucked up by religious societies, confraternities, and associations; when the clergy had the management of the various charitable institutions and their funds; when the sects were banished; when, above all, there was one code of laws for ecclesiastics, and quite another for the laity. Are Italians likely to be gulled with his Holiness's assurances that peace and happiness, religion and piety, can only be assured to them by the return to an order of things which became so intolerable that at any cost they cast it off? We trow not.

It is reported with some considerable show of probability that at the coming municipal election strenuous efforts will be made by the clericals and their adherents to retrieve the disastrous fiasco which overtook them last year. The councillors who surround the Pope are divided as to whether full liberty to vote should be accorded or not. Should the cardinals in favour of voting be able to bring some over to their opinion who now hold back, the Liberals will have to pull well together in order to hold their own. The recent measures taken by the Government to keep the clericals in check have aroused the ire of that party to a point which appears to make them determined to put out their strength for a change of venue.

With regard to the progress of the truth, one hopeful sign is the interest beginning to be excited among the more intelligent classes in Italy. The highly-esteemed Ruggierd Boughi has published a work entitled the "Life of Jesus Christ." At a conference held on Feb. 3, at the Circolo Filologico, in Naples, Boughi gave his reasons for publishing such a work. The hall where he lectured was crowded with an audience composed chiefly of the higher classes. He clearly showed that the doctrines of Christ were adapted to the wants of mankind. At the present moment when everything was in a state of ferment, almost of ruin, the grand figure of the Saviour stood out, ready to meet the needs of civilisation. After touching on the miraculous, moral, and social character, and influence of Christ's person and teaching, Sig. Boughi attributed the low state of intelligence in Italy to the weakness of faith, and to the feebleness of the religious sense and feeling. The energetic Protestant Reformation of the sixteenth century, and also the Catholic Reformation of the seventeenth, began the realisation of the work of Christ. How was it that this ideal life, as set forth by the great founder of the Christian faith, had not raised them out of a life of inanity—out of the slough of evil into which they had fallen? It would; yes, it must do it. And because he firmly believed it was capable of doing it, and destined to do it, he said he had ventured to write the book he had published. He had endeavoured closely to follow the four evangelists. For instance, in the account of the last Supper, some took the words in one sense, and some in another. The doctrine of transubstantiation was never heard of until many hundred years after Christ. In the midst of the incompetence of this and that effort to raise up humanity to its ideal condition, Christianity was doing the work with a success which proved its vitality and power. The lecture was much applauded, and at the termination the enthusiasm knew no bounds. The clericals were greatly disappointed, whilst several of the evangelicals who were present felt that, although certain matters were not as satisfactorily treated as they could have desired, yet upon the whole it was a glorious opportunity for the times and for the city of Naples. The clerical organ shows that the priests are greatly alarmed at this new "Life of Christ," and counselling the people not to read the placards on the walls announcing the new work; and adds: "Be warned Catholics. We do not say that Boughi is a second Renan, but he comes very near to him. The 'Life of Christ' which he has put out in no wise resembles that given to us in the New Testament." Will the Vatican ever speak the truth—ever welcome it? We doubt it.

TURKEY FIFTY YEARS AGO AND NOW.

(By the Rev. Cyrus Hamlin, D.D.)

At almost four-score years an old man's memory becomes treacherous, but there are scenes that never fade. Just half a century has passed since I received my instructions as your missionary to Turkey. I was appointed to Constantinople February 1, 1837, to my inexpressible surprise. My first love was Africa, as an explorer into the interior; my second was China; my destiny was Turkey. I had no hand in it whatever. I wish to give you, Christian friends, some conception of the mission field in Turkey as it then was, and to point out certain changes which have occurred during the lapse of half a century.

The revolt and destruction of the janizaries in 1826, the revolution in Greece which culminated at Navarino in 1827, and the war with Russia, 1829-30, had shaken the old empire, and made the Government only more watchful against foreign propagandism. The Greek and Armenian churches were organised by the conquering Sultan, 1453, on the plan of an *imperium in imperio*. The Patriarchs had supreme power in all religious and educational affairs over their own flocks. They could inflict very heavy penalties, but they could not send into exile without the sanction of the Government, very readily given for a *backshish*. The Armenian, whether merchant, citizen, or peasant, was under a double despotism, and the two kept the people in darkness and subjection.

But there was the old established law of the empire, precisely as in Russia, that every one must be enrolled in some religious organisation, and a copy of the enrolment given to the Government. No man was allowed to belong to "no religion." He would be an outlaw, a heathen, and might be sold as a slave. There was only one change allowed, as in Russia, and that to the national Church; in this case to Islam. All private meetings or associations, however small, were stringently interdicted. Had not the Greek Revolution originated in that way? The first evangelical association of about twenty young men was formed to labour for the spread of evangelical sentiments with the deliberate determination to risk the consequences of discovery, whether bastinado, imprisonment, or exile. Twice I rescued the archives of this association from the clutches of the Patriarch's officers, by the most energetic and immediate action. The seizure, completed, would have sent hundreds into exile, for there were confidential letters from nearly all the enlightened and liberal-minded men of the empire.

There was also such jealousy of the printing press that the missionaries, fleeing from Beirût for safety, established the press at Malta. And when at length it was removed to Smyrna it was ordered back at once by the Turkish Government. But the American Consul, with true American spirit, took all the boxes into the Consulate, and said, "This is American property and on American territory, and while it remains here you cannot touch it." They waited till the Turks were embroiled in something else, and then went quietly to work under consular protection.

It will easily be seen that your early missionaries in Turkey, Goodell, Dwight, Schauffler, Homes, Adger, Schneider, Powers, had to work within very narrow limits and with great prudence, patience, and perseverance. It was devoutly hoped that the plague, cholera, or fatal cup, piously given, would take them off. Occasionally they had to show that Yankee, unencumbered, could run faster than Orientals encumbered with brickbats; but generally they dwelt in safety and their average of life was beyond three-score and ten. Their work was by necessity chiefly with individuals, not with masses, and this work they did skilfully, wisely, and well.

But there was one other sphere left widely and strangely open, that of common school education. This your missionaries entered into with almost alarming success; and that era had culminated in the High School, to which I was appointed in 1837. Then the clergy and primates took the alarm. The doors were closed, and that part of my instructions to aid existing institutions, rather than establish new ones, became impossible.

In 1842, after due deliberation, the mission came to the conclusion that our work was with the common people, through the press and the schools, and by personal interviews, and not through the clergy. We were often petitioned by evangelical men to form a pure evangelical church. It was just what our opponents wanted us to do. We should thus have become guilty before the law, and been ordered out of the country—a plan already once attempted, and always watched for. But little praying circles were formed, which continually increased. They

were careful always to pray for the Sultan and his Government, and the Turks always acknowledged the right to do that. If Christians should be exiled from their homes for that, it would be a case that would claim the attention of Europe.

But relief came unexpectedly from a quarter which astounded both friend and foe, for its boldness, madness, and folly. The Armenian Patriarch, urged on by bishops and primates, hurled the great anathema at all the recognised evangelicals. They were thrust out of their homes and places of business, and subjected to great indignities, privations, and sufferings. They were outlaws. According to a law of the empire, they must belong to some religious organisation, and there was none to which they could belong. Through the able interference of the great English ambassador, Sir Stratford Canning, the Moslem autocrat, the Sultan, by his imperial and infallible authority, announced the Protestant Church as one of the legal religions of the empire, with equal rights. The first individual church was formed in Pera of Constantinople, July 1846.

A marvellous change, not contemplated as possible when I received my instructions in this house fifty years ago, had transformed our whole work in less than eight years from that date. You have now, in consequence, more than 100 churches in this empire; every one a centre from which the Gospel is preached in two, three, or four neighbourhoods, some 400 points of light on the broad fields of darkness. All this has been possible because the absolute, despotic power of the Armenian Patriarch over his people was broken in 1846, in that memorable persecution. This fact has attracted but little attention, but it is the greatest, in its far-reaching and ever-widening results, of anything that has been achieved by your missions in Turkey. The Greek Patriarch had to tread the same path; and the Bulgarians are free. He hurled anathemas at them, and they laughed him to scorn. Through much tribulation Bulgaria is triumphant, and the Patriarch has lost half his subjects, and more than half his revenues; and both the Patriarchs have to exercise their functions in connexion with a council of the people.

This change has affected the whole religious constitution of the empire. The bishops have less fear of the Patriarch, the priests less fear of the bishop, and the people less fear of the priest. The old Armenian Church, or the Georgian Church, as it is called, is abandoning its errors, and approaching an evangelical form. In the interior Protestant pastors are invited to preach in Georgian churches. The reformation which Dr. Anderson, in my instructions, hoped would begin from the ecclesiastics and work downward has begun from the people, and is working upward. The Turkish Government, now essentially in the hands of Russia, regrets all this, and would gladly expel every missionary, close every school, and efface every Protestant church.

We only ask that treaties shall be faithfully kept.—(Extracted from the *Missionary Herald* of the American Board.)

PALESTINE.

JAFFA.

The Rev. A. Ben-Oliel writes:—

For the second time the Week of Universal Prayer was observed in Jaffa, in the temporary church of the Church Missionary Society's Mission, every evening, the members of the English and native congregations combining in these intercessory hallowed exercises in Arabic and English, each language taking precedence on alternate evenings. This year, like the last, I had the privilege of conducting the meetings, and giving addresses on three evenings, alternately with the Rev. Longley Hall. Owing to incessant rains, the attendance was not as large as last year, but a spirit of earnest devotion and fervent supplication pervaded throughout; they were times of refreshing from the presence of the Lord.

On Monday evening, Jan. 14, a meeting of the Alliance was held at my house, attended by English, native, and Hebrew believers, some fifty persons in all; but, for wet weather, there might have been a 100 or more present. The Scriptures read were Eph. iv. and Jno. xvii 4; the addresses and prayers were alternately in Arabic and English, while the hymns—"Ho, my comrades!" and "Onward, Christian soldiers"—were sung heartily in both languages simultaneously, with a happy inspiring effect. A persistent proposal of the Rev. Longley Hall made me president of the branch, with his native co-worker, the Rev. Murad, as vice-president, while himself and another native worker kindly accepted the office of secretaries. It was agreed to have

a meeting of the Alliance for prayer and conference on the second Monday evening of every month. During the time for refreshment and friendly converse, a lively desire was expressed by some of the native brethren for the formation of a Young Men's Christian Association, in the hope of drawing to it members of the Latin, Greek, and other churches, as also Hebrew converts and inquirers; and as Mr. Hall's hands are quite full with the work here and its ramifications beyond, I shall have to help in the organisation and conduct of an association of so general a character, destined, I hope, to promote godliness and to break down walls of proselytism. Some of the workers doubt if there is any call for the Alliance in Jaffa, inasmuch as the few Presbyterian workers here are in cordial fellowship and harmonious co-operation with their Evangelical brethren of the Church of England; but it seems to me that we want none the less the spirit of the Alliance to keep us thus united, and to prevent our minor differences from getting the upper hand at any time.

The growing intolerance of the Turkish Government is another motive for promoting and keeping up the spirit of the Alliance amongst us, for we need each other's sympathies and prayers. Since my letter of May last in *Evangelical Christendom*, another colporteur of the Church Missionary Society has been cast into prison; and there has been illegal, unjustifiable shutting up of mission schools and other acts of intolerance on the part of the local Turkish authorities. Thus all Protestant labourers are called upon to stand shoulder to shoulder in defence of our common rights of religious liberty and freedom of conscience. The singular fact is that this fresh exhibition of intolerance and persecution is directed, as far as I can find out, against Protestantism alone! It makes one remember the days of our famous "Eltchi" —Ambassador—to the Porte, with regrets that his mantle has not fallen on his successors. The October number of *Evangelical Christendom* contained a very temperate review of this change for the worse which has come over the Government of the Porte, foreboding no good omen for the stability and continuance of what remains of the Turkish Empire; but to those four doleful items of just complaint must now be added the description I gave in a letter, published by the *Times* of September 12, of "the Turk blocking the way of Knowledge." This is done by a clumsy imitation of bygone regulations of the days of King Bomba and run-away Isabella, with the intent of preventing the entrance of books printed abroad, excepting, practically, French novels! Happily, or unhappily, this is the land of Bakshish; and perhaps all unreasonable restrictions and vexatious rules in Turkey have no other object than to stimulate Bakshish. But conscience rebels against the immoral practice, and for the Turk's sake one could wish it had better statesmanship at the helm of its affairs.

The railway is coming. For the hundredth time this has been averred, but now with positiveness. It is to go up to the Holy City! Significantly, too, Jews are the prime movers in its promotion. With its advent, and a larger influx of visitors and pilgrims, it is to be hoped present obstacles to the immigration of Jews will disappear, so that the rightful heirs may return to the land of their forefathers in fulfilment of prophecy, and as forerunners of grander supernatural events than those the world has yet witnessed. The land is certainly preparing for them, for rains have come in copious abundance to fertilise it; while persecution in other countries is turning the breasts of the people toward their patrimony, and predisposing the governments of those countries to favour their return.

The native Jews of Jaffa are of the Sephardi-Spanish branch, but rapidly exchanging Judæo-Spanish for Arabic as their vernacular. There is a large admixture of Ashkenazim-Russian, Polish, etc., altogether numbering about, or over, 2,000 souls. I find them easily accessible as well as friendly. Of late the number of Jewish visitors on Saturdays—their day of rest from labour—has increased to as many as twenty—men, women, and youngsters; frequently a Rabbi or two come, and they stay for hours conversing and listening to Gospel truth, which the Rabbis sometimes transform into controversy. A sewing class of Jewesses, organised by Miss Marriott, of the English Hospital, meets weekly, the attendance averaging over twenty-nine. It is simply a question of means, or 100 or more might be admitted. A weekly lecture, or study, rather, in English, for the benefit of Hebrew-Christians and inquirers, is given in the saloon of the Jerusalem Hotel. A night school for adults and lads might be the means of great good among the Sephardi-Jews, and I am waiting on the Lord for means to open it. Twenty-five pounds would suffice for rent and fittings for a year. The poor, blind, and decrepid Moslems, Jews, Greeks, etc., are numerous, importunate, and pitiful to behold. The Master cared for the bodies of the poor and needy, and said, "give ye them to eat."

NEW GUINEA.

MISSIONARY NOTES BY THE REV. E. B. SAVAGE, OF MURRAY ISLAND.

(Extracted from the *London Missionary Society's Chronicle.*)

KIWAI.

. . . The following day was Sunday—as welcome a day of rest and worship in New Guinea as in dear old England. The morning service was a most interesting one to me, both with regard to the mode and place of worship. Budia's bamboo bell came again into requisition, he walking round the village and striking it, as on the previous evening. It soon became evident that we should have too many for the inside of the house, although it is a spacious one. We accordingly made arrangements for our service under the house, where we placed mats, table, and form. To speak of worshipping underneath the house in England would generally mean in the cellar; but in New Guinea it means pretty much the same as an open-air service. This will be evident when I say that the house in question stands upon posts 8 or 10 feet high, and is quite open beneath. Thus we secured the whole area of the building, with room outside for as many people as would more than fill the City Temple. The houses of the two chiefs and several others are also close at hand, within easy sound of the preacher's voice. The women, who were too much afraid to come nearer, sat upon their sort of verandah, and could hear quite as well as though they were underneath the teacher's house. Altogether they made a splendid congregation, with varied needs enough, and large enough, to call forth the enthusiasm and engage the sympathies of any preacher of Christ's Gospel. I conducted part of the service, after which Idage, from Parem (Bampton), and Budia spoke to them. They did not preach long sermons—in fact, no sermon at all. It was a simple and short repetition of the "old, old story," with an appeal to their hearts to give up their false and futile beliefs, with their degrading effects upon their life, and to embrace the pure and holy religion of Jesus. We had plenty of singing, and when the service was ended no one seemed to be tired of it. The afternoon service resembled the morning one, only that it was even more largely attended. Kuruka and Mipi, the two chiefs before mentioned as being away, had come in from Mibu, and come to this service, bringing with them some of their people from the other side. It did my heart good to see these four heathen chiefs bowing their heads as we worshipped the true God and prayed to Him, and listening with deep attention to His truth. God bless them! And may they soon know the power of that truth!

I must pass over the details of my visit to Uabuda, an island on the other side of Kiwai, inhabited by a large tribe speaking quite a different language, and apparently quite unused to the visits of white men. After returning from there we proceeded to Sumaiut. My purpose in going thither was to place a teacher with them, in fulfilment of a promise I had made to Korosa, one of the chiefs, after repeated requests. We took advantage of the early tide, and ran up in a very short time. On going ashore I found that the two chiefs, Korosa and Atai, were away, the former at a small island near, the other a longer distance off, on the mainland. I told them to go and bring Korosa, as it was to him I had promised the teacher, and to whom I wished to speak about taking care of him. They were very slow in taking this hint, and I could see there was some reason for their delay. The fact was, they did not wish to go for him at all, thinking it probable they would get the present I was likely to give the chief. I soon saw their drift, and at once told them that if they did not bring the chief, I should take the teacher back again with me. That was quite enough to set them going. They started at once, and at sundown returned with Korosa. He came on board the Mary just as I had finished tea. I gave him a present, with which he was highly pleased, and told him I should come ashore the first thing in the morning, and that he was to gather all the people together to welcome their teacher. Accordingly, on the morrow I went ashore, taking Kusi with me. Kusi is one of the young men from the Institution who has been for some time helping in a revision of Mark's Gospel and a translation of John's Gospel into the Saibai language. His part of this work being finished, it was time for him to begin as teacher. Here was his opportunity.

We went together into the chief's house, where the people were assembled. A box was placed for me, upon which one of the natives sat himself down by my side, quite satisfied with the seat he had secured. I was

obliged to ask him to sit on the floor, and to let Idage sit on the box, as I wished him to be my spokesman to the people. After telling them the purpose for which I had brought the teacher—namely, to live amongst them, and tell them of the true God and Jesus, their Friend and Saviour—I asked the chief: "Where are Kusi and his wife to stay *now*, as they have no house?" He quickly marked off a portion of his own house, with sleeping place, fireplace, and rack for sundry household effects, saying *that* belonged to them for the time being. "Will you and your people help him to build a house?" "Yes," said he, "we'll begin as soon as he likes, and will go across to the small island to-morrow or next day to cut posts." "But will you promise to look after him, and listen to what he has to tell you out of God's Word?" The answer is worth pondering. Said he: "We have held to our old practices—fighting, seeking human skulls, and many other bad things—because we had no missionary (teacher). We saw other places with teachers, and we said, 'Let *them* give up these things, because theirs is a missionary place. We have no missionary. Come, we will fight and stick to our old ways.' But now you have brought us a teacher to stay with us, and we will give up fighting, and listen to what he has to say about the better way." Such in substance, if not in exact language, was his reply to me. Time will reveal to us how much truth this confession contained. I, however, told them I was glad to hear such a resolve, and hoped they would adhere to it. "Yes," said Korosa again, "it is different now. We are a missionary people like the others. A long time ago a boat came here with some white men, who wanted to buy a pig. I would not sell them one, but told them to go to some place where there was a missionary, as we had no dealings with white men. Now we have a missionary, and if they want to buy a pig they shall have one." I bought a pig before leaving, as a proof of my belief in his statement. I remained on shore till half-past eight in the evening, when I took leave of the teacher, chief, and all the people, and went on board the Mary to sleep, intending to start early the next morning for Murray Island.

On my way back to Murray, I called again at Bampton with the double purpose of leaving Idage and of spending the Sunday there. To obviate the difficulty of going ashore in the small dingy amidst the big breakers that come tumbling on to the reef, I had asked them to bring a native canoe to take me to church on the Sunday morning. As they were late, I started in the dingy, and met the canoe midway between the anchorage and the mission station. Having already abandoned the dingy, I hailed the canoe with a degree of satisfaction, thinking it quite safe against the breaking sea. But, alas! it was jumping out of the frying-pan into the fire. I was not absolutely dry in the dingy, as certain parts of the nether garment sticking to the skin reminded me. But I soon became wetter. On a sudden, a breaker overturned the canoe, sending us all headlong into the sea. They soon righted the canoe and helped me to scramble into it, a wetter if not a wiser man. I was wet to the skin from head to foot. We hastened to the village, where I changed my dripping clothes, in the partly finished house, for the best I could find, being none the worse for the sudden immersion.

Starting from Bampton on the following morning, we reached Murray on Wednesday, May 2.

ROMISH AGGRESSION IN CANADA.

We quote the following from the *Rock*:—

At a meeting of the Committee of the Protestant Alliance, held recently, the following resolution was adopted: "That the Committee of the Protestant Alliance desire to express their deep sympathy with the Evangelical Alliance of Canada, and with their Protestant fellow-subjects in that country, in the struggle in which they are engaged in resisting the aggressive aims and demands preferred by the Jesuits and other opponents of Faith and Freedom in the Dominion; and earnestly hope that, with the blessing of Almighty God, their efforts for the preservation of religious and civil liberties may be crowned with success." That our fellow-Protestants in Canada need every expression of sympathy, those who have followed the course of the stealthy progress of the Roman Catholic Church in that country will feel assured. The latest enactment—not yet, however, having the assent of the Governor-General—is that the Lieutenant-Governor of Quebec in Council shall pay to the Jesuits the sum of 400,000 dollars (over £80,000) "out of any public money at his disposal," as compensation (re-endowment) for property and estates, their claim to which

was disallowed by the Quebec Act of 1774, when the Society was suppressed. This Act—the Jesuits' Estates Act of 1888—has been passed by the Provincial Legislature of Quebec, and, more astounding still, provision is made by its terms that the compensation is "to remain as a special deposit until the Pope has ratified the said settlement, and made known his wishes respecting the distribution of such amount in this country." Could anything be more dangerous, more insane? It practically recognises powers in the Pope as ruler, or part ruler, in her Majesty's dominions! But the progress of Romanism has led up, almost logically, to this climax. Throughout the Dominion, with the exception of the province of Quebec, all religious denominations enjoy substantially the same legal status. But in this province the Church of Rome has a conspicuous prominence, being established by law. The year 1759 saw it tolerated, 1763 strengthened its position, and 1773 finally settled the question, by providing for the receipt by the Romish clergy of their accustomed dues from persons professing their religion. The endowments of the Roman Church in Canada are estimated at over £250,000 of English currency, and towards this sum there is a direct Parliamentary grant of £1,250 13s. 10d. The impolicy of the legislation which has brought about these results is enhanced, as a recent *Monthly Letter* of the Protestant Alliance observes, by the fact that while the Church of Rome has been thus magnificently endowed and favoured, the Protestant Churches of every religious denomination have been stripped of the endowments of which they held the possession under several legislative enactments. "It is believed," says Dr. MacVicar, "that there are at present 200 Jesuits in this province of Quebec, and that they are likely to be joined by a larger number of the Order from all parts of the world. It is ascertained from undoubted sources of information that their general policy is to be more aggressive than heretofore. The Ultramontane spirit is to be thoroughly infused into every channel of ecclesiastical and political activity." The effect of the persistent advance of the Roman Catholics in the past is apparent. Public affairs, education, and the future of the country is gradually passing into their hands. In the first they are a standing menace to the safety of the Dominion and Empire, in the second they leave their usual results in an increasingly ignorant and retrograding people, and what can the future of the country be under the circumstances? But the Protestants are not idle, and may their efforts become every day more strenuous and more successful.

Missionary Notes.

PROTESTANT MISSIONS IN CHINA.—The Rev. Dr. Gulick, Agent of the American Bible Society, and Editor of the *Chinese Recorder*, has compiled statistics, made up to December 1888, and which may, therefore, be accepted as the latest and authentic details of Missions in China. We feel sure that readers of *Evangelical Christendom* will be interested in this return, for which we extract the following particulars. There are, at least, 39 distinct agencies at work, including the London Missionary, the British and Foreign Bible, the Church Missionary, the Wesleyan Missionary, the China Inland Missionary, the English Baptist, English Presbyterian, Scotch U.P., Established Church of Scotland, the various American Missionary Societies connected with the Baptist, Protestant, Episcopal, Presbyterian, Dutch Reformed, the Canadian Presbyterian, the Basel and Rhenish Missions, and others at home, in Europe, and in America. Independent workers are likewise put in the list. The dates are given in which the agencies were severally started, the oldest, commenced in 1807, being the London Missionary Society, and the youngest the Church of England Zenana Missionary Society, begun in 1888. The total numbers engaged in these Protestant Missions in China are stated and classified. Of foreign missionaries, 526 are men, 337 are wives, and 260 single women, together 1,123, or an increase during the twelve months of 93, of which 37 are men, 17 wives, and 39 single women. There are 162 native ordained ministers, a decrease on the year of 13; and 1,278 unordained native helpers, or a decrease of 38; the communicants number 34,555, an increase of 2,295; pupils in schools, 14,817, an increase of 1,140; and the amount contributed by native churches, 44,173 dollars, being an increase of 5,936 dollars.

LONDON MISSIONARY SOCIETY.—*The Present Crisis*—The hearts of Christ's faithful servants will be moved in earnest brotherly sympathy towards the noble society which in the past has been so greatly honoured of the Lord to send the Gospel by many devoted labourers to India, Madagascar, the South Pacific Islands, and other lands. For several years the income to the general funds has seriously diminished, and the Committee now publicly appeal to all who are deeply interested in foreign missions to the heathen for assistance to the general fund. The Society was founded more than sixty years ago on unsectarian principles, and its records show unmistakably how remarkably the Spirit of God has wrought for the conversion of large numbers from among the heathen. We extract the following from the appeal of the Committee: "The crisis which has been threatening the Society for several years has come at last! The question must now be promptly settled whether it is to continue to carry on its present work, or to withdraw at once from one or more of its fields of labour." The Committee further say: "It is not easy to see in what direction reductions can be made in the expenditure for direct mission work, or in the allowances to missionaries. The personal allowances to the missionaries are not more than sufficient to enable them, with the exercise of great economy, to live honestly in the sight of all men. In many cases, especially of missionaries who have been a number of years in the Society's service, and whose children are growing up, the pressure of monetary care is already very great. A general reduction of salaries, even to a small extent, would therefore impose great hardship upon men and women who are entitled to the utmost sympathy for their work's sake. Similarly, any uniform reduction of all grants for mission work would have disastrous results in crippling most seriously the best and most prosperous enterprises. To do the present work as it ought to be done, an increase of at least £15,000 in the Society's annual income is required. To provide for actual needs at present pressing, an immediate addition to the funds of fully £10,000 per annum must be obtained."

NATIVE CHRISTIANS IN CONFERENCE AT AHMEDNUGGUR.—We extract the following from the *Bombay Guardian*: "One of the largest Marathi churches in India is that of the American Mission at Ahmednuggur. The great event of the year, looked forward to by young and old, is the Annual Subah, which was held this year from October 25 to 28, and attended by native Christians from Ahmednuggur and all the country round. The subject for the consideration of the various meetings was the work of the Holy Spirit in the believer and in the world. The opening meeting was at 10 A.M. on Thursday the 25th, and was addressed by Mr. Sumant Vishnu, a native gentleman, well known in the Bombay printing trade. The subject which he took for his address was 'Who is the Holy Spirit? Where is He at present and what does He now wish to do in His worshippers? What is He now doing in some; what does He now strive to do minute by minute in us?' Mr. Sumant pointed out how all the deep things of God were revealed through the Holy Spirit, and that he was in every believer and near every sinner. Just as the Holy Spirit of God hovering over the earth 'without form and void' at the creation, so to-day He hovers over the spiritually dead to bring them to life. The Holy Ghost refines as a fire. The body of the believer is the temple of the Holy Ghost, and he is willing and waiting to work in each, minute by minute. Mr. Sumant was followed by the Rev. Gungaram Wagchowrie who spoke of the means by which the Holy Spirit does His work in the worshipper. First directly, but never in opposition to the Scriptures; secondly by the Scriptures. Next by means of prayer and also by means of affliction and trial. Mr. Dhanaji Saptal followed, and said that the reason why the Holy Spirit did not help some Christians more was because they did wrong and doubtful things. Mr. Sumantrao Karmarker then gave a Bible reading on the subject. The Holy Spirit abode on Christ like a dove, because there was no sin in Him. To us He comes like a fire because there is sin in us that needs consuming. John knew Jesus when the Holy Ghost like a dove came upon Him. Let us also be marked with the mark of the Holy Spirit and men will know that Christ is with us, In the evening a solemn consecration, prayer and testimony meeting was held. Over thirty spoke. Some pastors confessed their coldness of heart; one said that he knew from experience that the Spirit could only work with willing material. On Friday evening a grand *Kirtan* was held at which over 1,000 natives were present, nearly half of which were non-Christian. It was conducted by Krishnarao, who sang a large variety of hymns composed by himself. He

was assisted in the choruses by three special singers accompanied by a *murdang*, a *vina*, and a *saringi* (sackbut, psaltery and dulcimer). A hymn was sung and then he explained its meaning and preached from it, keeping in time all the while with the music, stopping every now and then whilst the instruments played over a bar or two. This *Kirtan* is a native institution, and is used by celebrated singers in praise of their heathen gods. In this instance the words were all Christian and set to Hindu music. These *Kirtans* have a special charm for the native ear, not infrequently lasting on to the early hours of the morning. On this occasion it was continued for two and a-half hours. The Psalms were probably originally sung *Kirtan* fashion. (See Psalm cl.)

BULGARIA.—We have received a copy of the *Missionary News*, of Samokov, from which we give the following extract: Some eighteen years ago a simple-minded, ignorant villager came to a missionary lady to ask about the Gospel way to eternal life. He felt that he needed a Saviour, and knew no other place where he would be more likely to be taught aright. As he gradually learned more of the truth his changed life drew the attention of his neighbours, and he became known as a Protestant. Varied forms of persecution were tried to turn him away from the Gospel. At one time, in the severity of mid-winter, he was plunged into a cold mountain stream. The priests incited his family to drive him from his home, and their bitter conduct forced him to take his axe and seek work among the woodsmen on the mountains. After a long time he returned to his home, but his wife with bitterness asked, "Why have you come back? We did not wish to see you." He meekly answered: "I had no other place to which to go." Nothing turned him from the teachings of his Testament, which he was slowly learning to read. He patiently met all persecution with a spirit which surprised his persecutors. He had a peace and joy which their hearts could not know. His meek conduct overcame the unkindness of his family. Six of his family circle have united with the Church, and their changed life has had an influence upon his townsmen. During the Servian war the eldest son was chosen to a responsible position which he filled with credit. He has since prospered in business and in favour with all his people. The bitter feelings which once would hardly allow of a kind word have changed to respect and confidence, and this year the village, which the past three years has suffered much from the peculations of its "kmet" (headman), has now elected a Protestant to this position. This is the first instance in Bulgaria. The district governor was much opposed to the election, but has now become friendly. The Bulgarian War Minister, passing through the village, was entertained by the new kmet. To the villagers he expressed much surprise. The people find that old village debts are paid up. The moneys for education give them larger schools. The funds for supporting the old church services are increased, while evil-doing is promptly punished. But better than all is the Christian influence of the young official. He is always ready for any service for his Master. With him as a leader, the friends are trying to get a place for a chapel. The services thus far have been held in rooms fitted up in the corner of a barn. Dado Demeter is now too old to do active work, but he is still busy; and as he reads or talks of Jesus a joyful interest lights up his face. The last time I saw him with deep feeling he said to me, "I am greatly rejoiced that you came to tell us of Jesus, for we were in reality but idolaters." So God leads onward and upward.

FREE DISTRIBUTION OF THE SCRIPTURES.—We have received a statement of the good work, carried on by Mrs. Robertson, of Hampstead, in the free distribution of the Word of God. The following extracts will be read with special interest: From Italy, Sig. Cav. Capellini, who distributes amongst the soldiers, writes: "Without the distribution of Bibles and Testaments, how could I instruct the army? This is the means by which the Military Church has obtained such large results. . . . I have just had a letter from the village of Tontonville, where I read that the house of an old member of the Church is changed into a hall for meetings, and the family of that brother is a little church. They have asked me for a few books, that they also may spread the Gospel." From Greece a report comes: "I gave a Testament to the criminal prisoners of the lowest class, confined at a castle at the entrance of the Gulf of Corinth. When I got among them it was a case of being torn to pieces by the crush. . . . The Testaments have reached far and wide, and I rejoice to hear, every now and again, of the interest awakened. Still, what are a few thousands among so many people living in darkness?" We cordially commend this blessed work.

THE GREAT MISSIONARY FAILURE: A REPLY TO CANON ISAAC TAYLOR.

By the Rev. HENRY RICE, Madras.

CANON ISAAC TAYLOR'S article on the "Great Missionary Failure," in the October number of the *Fortnightly Review*, has been much discussed, but can bring dismay and consternation only to those who sit by their firesides at home and speculate on the theory of Missions. To those who have been engaged in practical work in any of the great fields of missionary enterprise and know what is actually going on, it is evident that instead of a great missionary failure there has been a magnificent success, and that important aspects of the work have been altogether ignored in the article in question. We propose to deal briefly with some of Canon Taylor's main positions. In doing this, let it be premised that we draw our facts and illustrations from India, as that is the country with which we are most familiar, and confine our attention to the results of Protestant Mission. While doing this, we frankly admit that many of the missionaries of the Church of Rome in India are most earnest, self-denying men, and that they reckon their adherents by tens of thousands; but we have not the statistics of their missions at hand to accurately deal with them.

Canon Taylor's first position is the *inadequacy of the results to the expenditure in Missions*, and on the authority of Dr. Maclear, who is spoken of as the greatest living authority on the subject, he estimates that it would take the societies 183 years to overtake the increase of the non-Christian population in a single year, so that the task is comparatively hopeless. For every additional Christian, he says, we have every year 183 additional heathens or Moslems. This statement is based on a total misunderstanding of the true object of Foreign Missions. It would be well for persons who write thus to remember that conversion is the work of God, and that a definite work is given man to do. That work, as stated by Christ himself, is to make disciples of all nations—to make all nations Christian. The Christianising of nations is the true work of Foreign Missions. When Christ is the only object of the religious faith of a nation—when He occupies the same position in all lands which He does in Britain—then the object of Foreign Missions is accomplished. Henceforth the work is rather that of Home Missions, or the enforcing of His claims on those who own Him as Lord, and this work will continue so long as sin continues in the world. But, apart from this, when we come to look at the direct results of Missions, we are bold to say that so far from Missions having been a failure, success has largely attended them. Canon Taylor's fallacy consists in assuming that the ratio of progress is a constant quantity; whereas the ratio of progress increases at a rapid rate. In India alone, exclusive of Burmah and Ceylon, there were in 1851 only 91,000 native Christians; in 1861 there were 138,000; in 1871, 224,000; and in 1881, 417,000. This represents an increase between 1851-1861 of about 53 per cent.; in the next decade it was 61 per cent., and in the last decade 86 per cent. The preparation may be as slow as the gathering of the thunder-clouds which noiselessly steal into their places, but the final issue will be as swift as the lightning which flashes from one end of the heavens to the other in a moment of time. The conquering impulse for which our work may have been but to prepare the way will be given, and we shall wonder to see how surely the kingdom was coming even when we thought it was not. Then the results which appear are no measure of the results which have actually been attained. There are large numbers of secret disciples—men, who like Nicodemus, confess not Christ "for fear"—who are kept back from public confession by fear of persecution and social ostracism. Who can estimate the numbers of these? I assert fearlessly that they are as many, if not more numerous, than the actual converts in India at the present time. In addition to this there are the indirect and collateral effects of missionary enterprise, such as the diminishing of the tyranny of caste, the loosening of the hold of Brahminism on the people, the shaking of the fabric of idolatry, the setting before the Hindus of a higher standard of truth and purity, the evoking of an admiration of the Gospel for its moral beauty, and the inspiring of a reverence for the character and teaching of Christ on the part of many who have not been brought to acknowledge Him as the Divine Saviour. We are not to consider the numerical insignificance of Christianity in India as compared with the population; but its vastness as compared with what the number of Christians in that country was 100 years ago. Far beyond the numerical strength of Christianity is the strength of the

Christian position itself. Indeed, the comparatively small proportion of the Christian population to the whole makes it almost difficult to speak of it as one of the great religions of India, if it were not just for this fact, that it is evidently a living religion amidst the dead and dying, and unless we recognise the fact that it must increase, and they must decrease. The religious fraternities, such as the Brahmo-Samaj, etc., which are springing up on all hands, are due to the elevating power of Christian principle. Just as the Gnostic heresies were among the factors of early Christianity, so we must reckon the Brahmos among the factors of Indian Christianity. These societies are unconscious forerunners, clearing the ground which Christianity is to occupy. Leaving India out of consideration for a moment, we can point to the South Seas, where many of the islands have received the Gospel, and show marvellous moral transformations and spiritual triumphs. We can point to some parts of Africa where there are self-sustaining Christian societies; and to Madagascar, where the blood of the martyrs has been as the seed of the Church, so that "the little one has become a thousand, and the small one a strong nation." In India itself we can point to the Christian communities of Tinnevelly, Travancore, Darjeeling, and Santhalistan, and in Burmah to the Karens. In the past we have the pledge of the future. The end will be better than the beginning. In our anxiety to witness great and immediate results, we are apt to lose sight of the fact that in all mighty moral processes time is a necessary element. "One day is with the Lord as a thousand years, and a thousand years as one day." God works leisurely, because He has eternity to work in.

Sir Charles Aitchison, Lieutenant-Governor of Bengal, says: "Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, to an extent quite startling to those who take a little personal trouble to investigate the facts." The same authority, at a meeting of the Church Missionary Society at Simla, said: "Fortunately in this country, at least, missionaries have no reason to shrink from the touch of scientific criticism; and, perhaps, it may surprise some who have not had an opportunity of looking into the matter to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly 1,000,000 of souls." Sir William Hunter, an authority quoted by Canon Taylor, in the *Nineteenth Century* for July 1888, says: "I think it within reasonable probability that some native of India will spring up whose life and preaching may lead to an accession on a great scale to the Christian Church. If such a man arises he will set in motion a mighty movement whose consequences it is impossible to foresee." It is well known that the Hindus rarely do anything as individuals, but as families and castes. When, therefore, the movement referred to above takes place, as I believe it will, a nation may be born as in a day. What, then, will become of Canon Taylor's ratio of progress?

I pass on now to what Canon Taylor says as to the *quality of the converts*. Well, they have made their profession of Christianity, and, I believe, to an extent equal to that of the Apostolic churches, or the churches of our own country, they have honoured that profession by a consistent walk and conversation. No doubt some have disgraced their confession. But was there nothing of that kind in the Apostolic age? Did the Apostle Paul never have to complain of those who had forsaken him, "having loved this present world?" What missionary has had to write a letter to a Church, and insert in it these words—"When ye come together into one place, this is not to eat the Lord's Supper, for in eating every one taketh before other his own supper, and one is hungry, and another is drunken?" Again, if Europeans see such miserable specimens of Christianity, the heathen on their part too often see such unhappy specimens of European Christians as to make them doubt the superiority of Christianity to their religions. It is a notorious fact that nowhere is there to be seen so low a type of Hindu Christianity as is to be found in those towns where it is brought most into contact with our own people. It is from seeing such as these that people speak contemptuously of native Christians, and imbibe a prejudice against Missions. Strangely true, but most suggestive, is the fact that the most unsatisfactory native Christians are those engaged in enployments which bring them much in contact with Europeans. Far and away the best Christians are those who live in small towns and villages remote from the large cities, and who have little or no intercourse with Europeans, except the missionary and his family. These exhibit a simple faith, a patience under suffering, a calm resignation to God's will, and a belief in the efficacy of prayer, not to be surpassed anywhere. These, and such as

these, are "the joy and crown" of the missionary; they would be an honour to any Christian community, and are known to few Europeans. Moreover, is it not true that in this so-called Christian country drunkenness and debauchery, violence and commercial dishonesty, attain large proportions, and that people apologise for this state of things by saying that the good and evil, tares and wheat, will always be mingled in the world? May not the same be said with tenfold more force of native Christians, who have only recently emerged from the grossest ignorance and superstition? Anyhow, British Christians live in far too large a glass-house to make it advisable for them to throw stones at native Christians, and the latter will bear favourable comparison with the Christians of this or of any other country. Sir W. Muir, formerly Lieutenant-Governor of N.-W. Provinces, said, at the Reading Conference in 1883, "Thousands have been brought over, and in an ever-increasing ratio converts are being brought over, and they are not shams or paper converts, but good and honest Christians, and many of a high standard."

A third point alluded to in the article under notice is what Canon Taylor calls *the unlettered and inferior character of the missionaries who go out.* Now, though there is not a single missionary on the field who does not regret that he is not more highly qualified for the great work that he has to do, and wish that men more highly endowed than himself would come out; yet they have no need to be ashamed of themselves or of their work. Among them there have been, and are, men of the finest intellectual mould, who are capable of standing side by side with the foremost men in the walks of literature and science, and who in some departments of knowledge would distance nearly all their competitors—men whom nobles delight to honour, and with whom prelates love to claim friendship. To them the world owes nearly all the translations of the Bible that have been made in such a multitude of languages—most of the grammars and lexicons of those languages, and nearly all that we know of the manners and customs, religion and philosophy, of Oriental nations. Canon Taylor forgets that it seems to be a principle of the divine government with the weakest instrumentality to give effect to the most magnificent designs. Fishermen of Galilee, illiterate men, headed a revolution that turned the world upside down. If the suffrages of the Christian Church had been taken sixty or seventy years ago, as to the men most fitted for the evangelisation of the world, it would have been thought necessary that it should be undertaken only by those who had run the curriculum of our Universities; and, forgetful of the memorable examples of the teachers of Galilee, scorn would have been poured, as indeed scorn was poured, on humble-minded servants of Christ, whose names had never figured among the Senior Wranglers or Double Classmen of our great seats of learning, because they ventured to go forth from obscure positions, with no less sublime an object before them than to attempt to change the moral aspect of the world. Carey was a cobbler, Morrison a carpenter, Williams a whitesmith, Ellis a gardener; and yet what glorious achievements they wrought. Let us always remember that it is "not by might, nor by power, but by my spirit, saith the Lord." Whatever may be their inferiority according to Canon Taylor, the Government of India attaches no small importance to their labours. The Report of the Secretary of State and Council of India upon the moral and material progress of India for 1871-72, ordered to be printed by the House of Commons April 28, 1873, states: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under British rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." The late Lord Lawrence, formerly Governor-General of India, a man of long experience and mature judgment, said, "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." Sir W. Hunter, in the *Nineteenth Century* for July 1888, before referred to, says, "I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries. I know of no class of Englishmen who have done so much to make the better side of English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. No class of Englishmen receive so much unbought kindness from the Indian people while they live; no individual Eng-

lishmen are so honestly regretted when they die."

Canon Taylor's last point in the article under notice is, that missionaries should adopt *an ascetic, celibate mode of life, dressing as the natives of the country do, and living as one of themselves.* To this we reply that it would be no self-denial on the part of the missionaries to adopt the native costume; their dress is cool, graceful, becoming, and picturesque, and I do not believe that there is a single missionary in the country who would not cheerfully adopt it if he thought that by so doing he would in the least help on the work. But the Hindus have more than once declared, when this matter has been put to them, "You are a foreigner; be a foreigner, and we will respect you; but try to imitate the Hindus, and hardly any one will really respect you." Then as regards being celibates, I hold that missionaries are all the better for having wives. Missionaries' wives preach a part of the Gospel that we could never preach, and preach that part most effectively. Without their wives, missionaries could not reach one-half of the population, and that the most important part. Much of female education and Zenana work would remain entirely undone. Moreover, that which, on their own confession, impresses the Hindus more than anything else is the beautiful home-life of the English. Again and again have Hindus in India, and those who, after studying law and medicine in this country, have returned to their native land, assured me that what has struck them most has been the pure domestic happiness of an English home. Such a life manifested in their midst impresses them most profoundly. Further, any one who has had any experience of Hindu life and character must know that marriage is considered a sacred duty among the Hindus, and that they regard with suspicion any one who is not married. A family with a marriageable daughter unmarried is considered to be under the displeasure of the gods, and no member of the male sex considers himself respectable until he is married.

The Salvation Army has been far too short a time in India to admit of any inference being drawn from its methods of work. At present it has achieved no striking success, and when the curiosity excited by the novelty of its operations has worn off it is likely to achieve still less. There are not a few who think that Christianity is lowered and degraded in the eyes of the natives by such methods. It is stated on the authority of one of the Salvation Army officers that out of the Jubilee Fifty who went to India one has died, three have returned to England on account of their health, six are completely laid aside, ten are in decidedly ill-health, and only thirty are in active service. This is a serious return for twelve months' work. Is it right for any Christian agency by its methods of operation to have such a record as that among its agents? It has been truly said that "a system such as that which lowers efficiency while living, and hastens dying, cannot be profitable to man or honourable to God." Again, it does not follow that to dress like the natives and to eat like them necessarily implies being one with them in sympathy and feeling. We heartily agree with the *Bombay Guardian* when it says, "The question of coming to the level of the natives is one which will have to be solved eventually in the spirit and not in the letter. We saw a short time ago a Christian Englishman in native clothes behaving in a very imperious manner towards some Hindus, and we also know missionaries who are living in a much more luxurious style than we should feel it right to live in, who are on the happiest terms of intimacy with the natives around, who, whilst fearing the other "Sahibs" in the place, love the missionary. So that the question for India is not one of reaching the natives. That will be done by every Christian, whatever his position may be, rich or poor, learned or unlearned, provided he keeps very close to the spirit of his Master." These words are very true, and our conviction, after seventeen years' experience of missionary life is, that the man who moves freely among the people of the country in a kindly, sympathetic manner will gain their esteem and affection, whether he lives in a bungalow and keeps a pony-carriage or not, to which the worthy Canon attaches so much importance.

The conclusion of the whole matter is that we have had as much success as we have any right to expect, and more than we have deserved. We have no right to complain that the progress of missions has been slow, but must take to ourselves the blame, and ask ourselves why it has not been faster. Surely it is on account of the diluted character of much of our Christianity, the inconsistent lives of many of its professed followers, and the apathy and indifference of the Church at large. If our consecration only matched our opportunity, we should soon be within measurable distance of a regenerated world.

ELEVENTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE LORD'S DAY, FROM APRIL 3 TO 14, 1889.

We are asked to publish the following, which has been issued by the Sabbath Observance Prayer Union Society:—

Ex. xx. 8.—"Remember the Sabbath-day, to keep it holy." Rev. i. 10.—"I was in the Spirit on the Lord's-day." Matt. xviii. 19.—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The "Invitation to Prayer" in April 1888 was published in sixteen different languages and dialects. The number of copies circulated in a separate form was 312,500, a considerable advance on former years. The number since 1878, when the Society was formed, amounts to 1,475,500, besides a great additional circulation by means of periodicals. From reports received, it is deeply interesting to learn how much activity is manifested in securing the largest possible circulation, and in promoting united prayer. Christians, however, must not rest till prayer becomes universal on behalf of this vital object; for not till then can we expect its accomplishment. Ezekiel xxxvi. 37—"I will yet for this be inquired of by the house of Israel to do it for them."

The following subjects for prayer and praise are suggested:—

1.—*That a rich blessing may rest on all the means of grace employed on the Lord's-day.*

Were all who attend divine worship on the Lord's-day to receive spiritual profit, they would dearly prize the holy rest enjoyed, and would strive to secure the same for others. It is because multitudes seek no blessing on divine ordinances that they value not the day on which chiefly these are provided. Here may be noted also the great importance of supplications being presented for the preaching of a pure gospel throughout the world. Prayer should likewise ascend that both preachers and people may make such arrangements as shall enable them to walk to their respective churches, and thus avoid the use of conveyances on the Lord's-day which hinders thousands from public worship. (Read Ezekiel xxxvi. 21—38; Psalm li.; Hebrews iv.; Psalm xcii.)

2.—*That all classes may be deeply impressed with the truth that the Sabbath was not made to be spent as a day of worldly pleasure and amusement.*

Many will learn with sorrow that on the Firth, on which stands the capital of Sabbath-loving Scotland, between thirty and forty excursions are made almost every Lord's-day, for about eight months in the year, by public pleasure steamers, besides a very large number of others; that in Glasgow, greatly through the influence of shareholders from England, about 1,500 journeys are made every Lord's-day by tramway cars running from morning till night; and that in other parts of Scotland, excursions are made on land and water to a fearful extent, with all their attendant evils. Pleasure trips to Sweden and Norway have begun to occasion much Sabbath traffic where such did not formerly exist, by the arrival and departure of steamers on the day of rest, and by excursions on land in connexion with the steamers. Tourists to other countries, likewise, of whom better things might have been expected, are guilty of continuing their journeys on the Lord's-day; and "the increasing practice on the part of some of the wealthy and leisurely classes of making Sabbath a day of secular amusement, is most strongly to be deprecated." (Read Isaiah lviii.; Jer. xvii. 19—27; Exodus xxiii. 12, 13; Acts xiii. 14—52.)

3.—*That Governments, and other public bodies which promote traffic on the Lord's-day, may be led to reflect on the solemn responsibility thereby incurred.*

Members of public bodies have an account to render God for what they do in their corporate capacity as well as for their individual acts. "The powers that be are ordained of God." In the framing of laws, and in carrying on the affairs entrusted to them, regard must be had to the sacredness of the Sabbath, so that no class may be deprived of due rest on that day. Were these principles acted on, an immense amount of Sabbath work would soon cease; such as railway and post-office traffic, open shops, and especially those for the sale of spirits; hiring of vehicles, loading and discharging of ships, and other forms of Sabbath labour. (Read Deut. v. 12—15; Nehemiah xiii. 15—22; Romans xiii. 1—8; Ephesians vi. 1—9.)

4.—*That all may perceive the intimate connexion between Sabbath Sanctification and the spread of the Gospel throughout the world.*

Never, perhaps, since the Apostolic age has there been such a near prospect of the world's

conversion as now. In proof of this, it may be stated that in the United States of America alone 2,700 youths in the different colleges have signified their willingness to labour in foreign fields if sent thither. What a motive to all who profess Christianity to save expense on self-indulgence, so largely promoted by disregard of the Sabbath, and to aid, in a much greater degree, in sending forth thousands of labourers to win souls for Christ! Continuance in prayer for these great objects is earnestly pressed, as also gratitude to God for what has been already gained. (Read Acts iv. 32—37; 1 Chron. xxix.; Matthew vi. 19—21; Luke xviii. 22—27.)

Evangelical Alliance.

MAY CONVERSAZIONE.

The Council are enabled to intimate to their members and friends that the annual Conversazione of the Evangelical Alliance will be held in the spacious rooms of Regent's Park College, which has been so kindly placed at their disposal by the Rev. Dr. Angus, on Tuesday afternoon, May 14. Foreign brethren will be invited to attend to give addresses regarding the progress of mission work, etc., in their respective countries, and the Council look for a large attendance of friends from all parts of the country, and from many lands.

Cards of invitation will be sent, on application to the Secretaries, 7 Adam Street, Strand, on and after May 1.

ANNUAL CONFERENCE.

It is with great pleasure that the Council notify to members and friends that the annual Conference this autumn will (D.V.) be held at Cheltenham. A suggestion of the Council, conveyed by the Secretary (Mr. Arnold) to the clergy and ministers of the various churches and to other friends, that as Cheltenham occupies a central—and with its large community so important—a position in the country, it might be desirable that the annual Conference should be convened there, was so cordially and unanimously received that the Council thankfully accepted the invitation published below, regarding it as an indication of the Lord's guidance.

The dates for the meetings of the Conference will be afterwards announced, but will probably be the third week in October.

The following is the invitation:—

Cheltenham, March 11, 1889.

To the Council of the Evangelical Alliance,—

We, the undersigned, cordially invite you to convene the annual Conference of the Alliance this year in Cheltenham, assuring the members and friends of the Society of a very hearty welcome. You may rely upon our prayerful and hearty co-operation in the endeavour to make the conference an occasion of spiritual blessing and edification.

Charles D. Bell, D.D., Rector of Cheltenham and Hon. Canon of Carlisle.
Chris. V. Childe, M.A., LL.M., Vicar of Christ Church, Cheltenham.
G. Despard, M.A., Vicar of St. Luke's.
George P. Griffiths, M.A., Vicar of St. Mark's Cheltenham.
Percival Smith, Incumbent of Holy Trinity, Cheltenham.
Arthur Armitage, Vicar St. John's Cheltenham.
James A. Owen, Assistant Master at Cheltenham College.
C. E. Lefroy Austin, Master at Cheltenham College.
A. R. Cavalier, Vicar of St. Paul's.
J. Morr, Minister of the Presbyterian Church of England.
Jas. Foster, Minister of the Countess of Huntingdon's Church, North Place. [Street.
A. Davey, Minister of Wesley Church, St. George's
W. L. Lang, Baptist Minister, 2 Pittville Lawn.
J. Morell Blackie, LL.B., Congregational Minister.
W. Lawrence, Primitive Methodist Minister.
James G. Walker, M.A. (Oxon.), Church of Scotland.
John Evans, B.A., Congregational Minister.
W. Dawkins, Methodist Free Church Minister.
T. J. Longhurst, B.A., Cambray Baptist Church.
William J. Tucker, Wesleyan Minister, Great Norwood Street Chapel.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of the Council was held on Thursday, March 14, the Treasurer presiding. The Chairman read a passage of Scripture. Prayer was offered by the Rev. Dr. Gritton, special reference being made to the approaching visit of the Secretary (Mr. Arnold) to Spain and Portugal.

The Chairman read a letter which he had received from J. Holt Skinner, Esq., referring to the sum of £500 which he had presented to the Alliance in the year 1881, subject to certain conditions, and stating that he did not wish any longer to receive interest on the same.

The Council gave expression to their gratification at the receipt of this letter, and passed unanimously a resolution of thanks to Mr. Skinner.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. W. H. G. Thomas, Oxford.
Rev. C. J. Casher, Oxford.
F. Burden, Esq., Oxford.
Miss Teall, Bourton-on-the-Water.
Mr. Wm. Alden, Oxford.
Mrs. Alden, Oxford.
Miss Sheard, Oxford.
Mrs. Williams, Oxford.
Mrs. Pratt, Oxford.
Mr. Warner, Oxford.
Mr. Costar, Oxford.
Mr. Geo. Buckingham, Oxford.
J. E. Foster, Esq., Cambridge.
Mrs. Foster, Cambridge.
Hugh Porter, Esq. Cambridge.
Mrs. Porter, Cambridge.
T. W. Doggett, Esq., Cambridge.
Mrs. Doggett, Cambridge.
Rev. S. Smoothy, Cambridge.
Mrs. Crosbie, Cambridge.
Mrs. R. C. Burrows, Cambridge.
Miss S. Carter, Cambridge.
Miss J. Young, Cambridge.
Miss Walker, Cambridge.
Miss McBriar, Cambridge.
W. J. MacGill, Esq., Manchester.

DEPUTATION WORK.

General Field gave a report of deputation visits to Oxford and Cambridge.

MAY CONVERSAZIONE.

With reference to the arrangements for the approaching May conversazione, a note was read from the Rev. Dr. Angus, kindly consenting to place the Regent's Park College rooms at the disposal of the Alliance again if desired. The Council expressed their warm appreciation, and gratefully accepted Dr. Angus's kind offer.

It was decided that the conversazione should take place on Tuesday, May 14, and that the plan adopted last year should be followed—viz., of having a number of brief addresses regarding Christian work abroad.

ANNUAL CONFERENCE.

In regard to the annual Conference, Mr. Arnold reported that he had visited Cheltenham to consult with the clergy and ministers of the town, and was very happy to be able to report that all of them cordially approved of the proposal, and had promised their hearty co-operation in carrying out the arrangements. He had been invited to visit the town again a few weeks later when a local committee would be formed; and he had been promised, in connexion with that visit, several drawing-room meetings and Sunday services.

The invitation was then presented to the Council, signed by the Rev. Canon Bell, Rector of Cheltenham, and eight other clergymen; also by nine Nonconformist ministers. Many other signatures, it was expected, would be added during the next week or two.

The Council expressed their sincere gratification at receiving such a cordial invitation from members and friends of the Alliance in Cheltenham, and the invitation was heartily accepted.

The date proposed for the Conference by the friends in Cheltenham was the third week in October and this suggestion was accepted.

SECRETARIAL VISIT TO SPAIN AND PORTUGAL.

Mr. Arnold reported the arrangements made for his approaching visit to Spain and Portugal. He had also been able to secure a series of drawing-rooms in the Riviera previously. Correspondence with friends in the leading cities of Spain and Portugal, as well as in Gibraltar, showed that in all cases united meetings of Christian missionaries and workers might be expected.

OBITUARY.

The death was reported of the Rev. J. Denham Smith, who had long been a loyal member and a hearty supporter of the Evangelical Alliance. The Council gave ex-

pression to the sense of the loss sustained, not only by the Alliance, but by the whole Christian Church in the decease of this honoured servant of Christ.

MONTREAL CONFERENCE.

The Secretary laid on the table a copy of the volume reporting the proceedings of the great Conference held in Montreal last autumn, which had been forwarded by the Committee in that city.

SALLE EVANGELIQUE FUND.

In regard to the fund for the Salle Evangelique at Paris, it was reported that a sum of over £170 had been already received.

DEPUTATION WORK.

GENERAL FIELD, C.B., reported that at the invitation of Canon Christopher he had visited Oxford for the purpose of making members and friends acquainted with the progress of the work of the Evangelical Alliance. On the evening of February 16, he addressed a considerable number of undergraduates in St. Aldate's Rectory Mission Hall, and on the afternoon of Sunday, the 17th, gave a Gospel address in the same hall to a meeting largely attended by people from the town. On Monday evening, Feb. 18, the hall was well filled with friends, who came to hear how the Lord had wrought, through the agency of the Evangelical Alliance, for the increase of union among His people, and for the furtherance of the Gospel. Canon Christopher presided, and spoke of his warm interest in the Evangelical Alliance, and of its great usefulness. General Field occupied the hour by an account of the operations carried on during the last few years, dwelling chiefly upon the great results which have flowed out of the observance of the Week of Prayer, now extended into nearly all lands. The International Conferences, the Deputation Work, both at home and abroad, Religious Liberty, with God's blessing upon efforts put forth for the relief and deliverance of persecuted Christians. On these various subjects the attention of the audience was fixed, and their sympathy drawn out; and, before closing the address, he also showed how faithfully the Evangelical Alliance stood forth in defence of the fundamental truths of the Gospel, and was always endeavouring to counteract the advance of Popery and infidelity, while striving to help forward the better observance of the Lord's-day. A vote of thanks was given to the speaker. A collection was made, and new members were added to the local association.

On February 26, General Field visited Cambridge to attend a drawing-room meeting most kindly convened at "Pinehurst" by Mr. and Mrs. C. F. Foster. It was a very representative and influential gathering of members and friends. The Rev. C. G. Handley Moule presided, and in welcoming, with kind words, the deputation, gave a beautiful though brief address on the principles and aims of the Evangelical Alliance, expressing at the same time the gratification he felt at being a member, and the hope that those present who had not joined in membership would, after listening to the address, be glad to do so. General Field then introduced his subject by dividing it into two parts—the work done by the British Organization at home; and the work carried on in conjunction with the organisations of the Evangelical Alliance established in foreign countries. The view presented was very comprehensive, and riveted the attention of the company, and at the close of the address a warm expression of interest took place. The following topics were brought forward among the objects pursued by the Evangelical Alliance: the promotion of brotherly love and union, co-operation in evangelistic and other Christian work, the universal Week of Prayer, the annual and other conferences held, the international assemblies of Christians from all lands, the counteraction of infidelity, Popery, and desecration of the Lord's-day, the defence of the fundamental truths of the Gospel as set forth in the Basis, religious liberty, with the frequent intervention of the Evangelical Alliance in behalf of persecuted Christians, etc., etc.

All were thankful for the opportunity of hearing of the great utility of the society, and many gave their names for membership.

QUARTERLY CONFERENCE.

The Quarterly Meeting for United Prayer and Conference was held in the Council Room, at the Alliance House, on Friday, March 1; Major-General Noble, R.A., presided, and there was a fair attendance, notwithstanding the inclement weather. The meeting was opened with prayer and praise, and the reading of the Scriptures. The Chairman read the subject for meditation (Heb. iii. 6), and, after a few practical remarks upon the same, invited the Rev. E. W. Moore to give the address. All present greatly enjoyed the beautiful and profitable exposition of the subject that he gave, and the meeting was then thrown open; brethren were invited to speak for five or six minutes each on the subject of the day, and several availed themselves of the opportunity.

Special requests for Prayer were brought before the meeting, and among them God's blessing was earnestly asked, for efforts put forth at the present time by the Evangelical Alliance, in behalf of persecuted Christians in Turkey, Syria, and in the Baltic Provinces of Russia. Several brethren, one after the other, presented these petitions before God, and after an hour and a-half of refreshing fellowship the meeting was brought to a close.

IRISH BRANCH.

At a meeting of the Council of the Irish Branch of the Alliance, held in the office, Christian Union Buildings, Dublin, on Feb. 12, the following resolution was unanimously adopted:—

"That in consequence of the increasing disregard of the respect due to the Lord's-day throughout this county, this Council recommend that the matter be taken up vigorously by the local Branches of the Alliance; that a favourable opportunity is afforded by bringing the matter forward at the annual meetings, when resolutions should be submitted and addresses delivered on the subject; and that the Council recommend that arrangements be made to give effect to this resolution."

A series of lectures for the times have been arranged by the Irish Council on successive Monday evenings, commencing Monday, March 18. The lecturers include leading ministers of the various evangelical churches. March 18—I.—The True Catholic Church: (1) Its Origin, by the Rev. Hamilton Magee, D.D.; (2) Its History, by the Rev. Henry Fishe, B.A. March 25—II.—The Christian Priesthood: (1) The High Priesthood of Christ, by the Rev. E. F. Rambaut, B.A.; (2) The Priesthood of Believers, by the Rev. R. M. Cheyne Edgar, A.M. April 1—III.—The Holy Scriptures: (1) Their Divine Authority and Sufficiency, by the Rev. Canon Meligan, D.D.; (2) The Right of Private Judgment in their Interpretation, by the Rev. William Nicholas, D.D. April 8—IV.—The Way of Salvation: (1) Justification by Faith by the Rev. Professor Watts, D.D.; (2) Sanctification by the Spirit, by the Rev. W. E. Burroughs.

CANADIAN BRANCH.

THE JESUITS IN CANADA.

The newly-formed Branch of the Evangelical Alliance for the Dominion of Canada are actively engaged in getting the following petition signed by the Protestants of Canada to his Excellency the Governor-General of Canada in Council:—

We, the loyal subjects of her Majesty Queen Victoria respectfully represent:—

That whereas your petitioners have heard with surprise and alarm that on July 12, 1888, an Act entitled "The Act respecting the Jesuits' Estates," which had been passed at its last session by the Legislature of the Province of Quebec, received the assent of his Honour the Lieutenant-Governor. That this said Act authorises the Lieutenant-Governor of that province to pay out of any public money at his disposal the sum of 400,000 dols. for the purpose of compensating the present Society of Jesus for certain estates which had formerly been given in trust by the Kings of France for the education of the inhabitants of Canada to the former Society of Jesus, but which, in consequence of the dissolution of the said society in 1774, had been confided to the provincial legislature by command of his late Majesty King William IV. in the year 1831 for purposes of education, and that the revenue

resulting from the estates might be recorded as inviolably and exclusively devoted to that object.

That the said Act furthermore provides "that the said sum of 400,000 dols. shall remain a special deposit until the Pope has ratified the said settlement and made known his wishes respecting the distribution of such amount in this country," thereby recognising the authority of a foreign bishop in the disposal of public funds derived from the taxation of the whole population of the province of Quebec—Protestant as well as Roman Catholic—in contempt of the supremacy of the Crown, as well as of the rights of the rising generation of Quebec.

That the present Society of Jesus, lately incorporated in Quebec, can in neither a legal nor a moral sense be considered as the representative of the former society of the same name, which was dissolved by a Bull of Pope Clement XIV. many years before the oldest member of the present society was born.

That the interference of the Jesuits in political affairs, and their evil influence on public and private morality, has within the last 200 years been found so unsupportable wherever established, as to compel the enactment of laws, repelling them from almost every European country, Roman Catholic as well as Protestant; and that in Quebec itself the Act for their incorporation passed by the Provincial Legislature in 1887 was most strenuously opposed by the highest Roman ecclesiastic in Canada, and by many of the most learned, devoted, and loyal clergymen and laymen of the Roman faith in Quebec.

That we protest most respectfully, but most earnestly, against any grant of the public money of Canadians to men who maintain in their authorised text-books that no obedience is due by Christians to the laws of so-called heretical sovereigns, meaning by that term Protestant monarchs like her present Gracious Majesty.

Then, apart from these weighty considerations, no grant of public money has for many years been made to any denominational associations, and that the initiation of a contrary policy in our mixed community would logically and inevitably lead to constant disputes and struggles, or the endowments from the public treasury of every kind of religious institutions.

We, therefore, respectfully request your Excellency that, taking these and other weighty reasons into your serious consideration, you may be pleased to refuse your assent to the Act of the Legislature of Quebec respecting the Jesuits' estates.

And we, your petitioners, as in duty bound, will ever pray.

THE WEEK OF PRAYER IN DISTANT LANDS.

PEKIN (CHINA).—Our Week of Prayer in Pekin we very much enjoyed. It was the first time that the committee of arrangements appointed simultaneous meetings at two churches for the native converts. This is on account of the increasing number of baptisms, and the more numerous attendance. Judged by the capacity of the seats in two of our large chapels, there would be present at these meetings on Sundays between 500 and 600. The schools and communicants together make up this number. The English sermons were preached by the Rev. T. Richard (English Baptist Mission), and the Rev. L. W. Pitcher (American Methodist), who also administered the Communion. It is now nearly five years since mission work began in Pekin. At present the in-gathering time has come for these years of labour. The Week of Prayer is an institution to which the Christians have been accustomed from the first, and, in addition to this, the united monthly missionary prayer meeting is held each month on the first Monday afternoon. The missionaries are encouraged by the appearance of signs for good, and the Week of Prayer is a refreshment which is much looked forward to.

HANGCHOW.—I have again to thank you for sending me papers with reference to the Week of Prayer. Our missionary community has increased so much during the past few years that this year more than twenty met every day. I suppose Hangchow is one of the very few places where *all* the English speaking population meet together to pray during the Week of Prayer. The meetings were taken by the missionaries in alphabetical order, the meeting being held at the house of the one who conducted. The service on January 6 was taken by Bishop Moule, of Mid-China. Unfortunately, the Chinese New Year's Day never coincides with ours. This

year it falls on January 31. The Chinese keep their Week of Prayer at the beginning of their New Year.

DENMARK.—The Rev. Dean Vahl writes from N. Alslev: The Week of Prayer has also this year been observed, and in more places than before. Where it is observed, they generally decide to have it the next year; and every year some new places are added. In a parish on an island in the North Sea the attendance last year was so numerous that they decided to build a mission house to have sufficient room. They did it last summer, and it was filled during the Week of Prayer. On an island in the Baltic they have decided to have a day of prayer every month. In a town in my neighbourhood some poor people meet every evening to pray, the ministers not uniting with them; but I hope they will so next year. Here we have had blessed meetings every evening in my parsonage, our large dining-hall being crammed and the adjoining rooms being filled. It was a blessed time.

CONTRIBUTIONS RECEIVED FROM FEBRUARY 19 TO MARCH 18, 1889.

	£	s.	d.
T. S. Penny, Esq.	1	1	0
Baron Van Doorn	1	0	0
Collection at Public Meeting at Oxford, per General Field	2	2	0
Miss Butterworth	1	1	0
Dr. Bewley Thorne	1	1	0
Melrose Branch, per Jno. Broad, Esq.	7	1	0
Madame De Ramsay	1	0	0
Pastor Storjohann	0	10	6
J. Watson Bishop, Esq.	0	10	6
The Misses Dixon	0	10	6
Fountain J. Hartley, Esq.	1	1	0
Rev. F. H. Currie	1	1	0
Mrs. Beresford Baker	1	1	0
T. A. W. A. Youngson, Esq.	0	10	0
Collection at Drawing-room Meeting at Mr. W. Nairn's, Edinburgh	2	19	6
Collection at Drawing-room Meeting at Mr. Ainslie's, Edinburgh	5	2	9
Collection at Drawing-room Meeting at Miss Douglas, Edinburgh	1	8	0
Wm. Nairn, Esq.	1	0	0
Mrs. D. Guthrie	0	10	0
Mrs. Macfie	1	0	0
General Nepean Smith	1	1	0
Jas. Miller, Esq.	1	1	0
Collection at Drawing-room Meeting at Mr. A. Stephen's, Glasgow	3	2	0
Miss Fairley	1	1	0
Jonathan Thomson, Esq.	1	1	0
Collection at Drawing-room Meeting at Mr. D. Pringle's, Hawick	2	0	0
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Miss Macqueen & Miss Green	1	1	0
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Admiral Sullivan	1	1	0
Rev. M. R. Scott	1	0	0
Miss Blyth	0	10	0
Mrs. Stanley	1	1	0
Jas. Franklin, Esq.	0	10	6
F. T. R. Kennedy, Esq.	1	0	0
Walter Stuart, Esq.	1	1	0
R. Crewdson, Esq.	1	1	0
General and Mrs. Noble	1	0	0
Major and Mrs. Weaver	0	10	6
Miss Hahn	0	10	0
Miss Macgregor	0	10	0
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Thos. Worthington, Esq.	1	1	0
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Miss Jane Cox	0	10	6
Wm. Barron, Esq.	1	1	0
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Sir Jas. Colquhoun, Bart., of Luss	2	0	0
G. F. Griffin, Esq., and Mrs.	0	10	6
Miss Lacy	0	10	0
Mrs. Oakes	0	10	0
Mrs. Beadle	1	1	0
Mrs. Massey	1	0	0
Colonel and Mrs. Horsley	0	10	0
Colonel Cantis	0	10	0
T. Penny, Esq.	0	10	6
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Sums under 10s.	11	7	6
WEEK OF PRAYER FUND.			
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Balance Collections at U. P. Meetings, Tauranga, N.Z.	0	7	6
SALLE EVANGELIQUE FUND.			
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R. A. Macfie, Esq.	2	0	0
Mrs. Murray	0	5	0
The Dean of Canterbury	1	0	0
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Mrs. Cutlin Hanbury	1	0	0
J. Campbell White, Esq.	5	0	0
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Thomas Woods, Esq.	1	1	0
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Mrs. Samuel Gurney	1	1	0
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SCUTARI MEDICAL MISSION.			
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